

THE STORY OF MISSIONS

By EDWIN E. WHITE

New and Revised Edition

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A WORD BEFORE THE STORY

The story of the carrying of the good news of Christ from one land to another down through the ages is a rich heritage of courage and faith and self-sacrifice that should be shared by every member of the race. To make a glimpse of it readily available, especially for young people, this book is put forth. Out of the stirring and crowded record of nineteen centuries certain incidents, movements, and characters are here presented in an attempt to produce one concrete story of the whole on-moving Christian enterprise.

It should be made clear that this book is in no sense intended as a history of missions. Within its brief compass, as well as for its specific purposes, there could not possibly be any effort at completeness. It is not even to be assumed that the events and the leaders herein discussed are more important than many that have had to be passed by without mention. What has been desired is that they should be typical, true to the spirit of the several missionary ages, and that they should together present a fair and balanced picture of the whole movement.

While there has been no attempt at historical completeness, there has been an earnest effort at historical accuracy in the use of the material se-

lected. The issuing of this revised edition has afforded a welcome opportunity for correcting several mistakes and inaccuracies that appeared in the book in its original form,—attributable, partly, at least, to rather hurried preparation,—as well as for making extensive changes in the third chapter and rewriting the fourth chapter almost entirely, that they might tell more adequately the epic story of the planting of the gospel in the New World and its spread throughout the United States.

Those who would read more of the thrilling story of missions may readily find it in the books that were used in the preparation of these pages. Obviously, in preparing to write a little book of this sort it has been impossible to go back to the original sources for the study of nineteen centuries, and the author has been dependent, for the most part, on histories, biographies, and other accounts of the spread of Christianity. To those most used, reference is made again and again in the text, and a considerable list of them and other readable books is printed at the end of this volume. Readers who would go more fully and carefully into the story are referred to the *Suggestions for Study and Discussion* on this book, available from the publishers.

Indebtedness would be gratefully acknowledged by name if it were possible to the large number of friends and co-workers who have freely given

invaluable help in the preparation of this book. Undoubtedly they will feel repaid, as will the author, if these pages should afford to some who might not otherwise see it an introductory glimpse of the age-long and world-wide sweep of the valiant adventure of Christian missions.

EDWIN E. WHITE

NEW YORK
September
1926

*To you from failing hand we throw
The torch: be yours to hold it high!*

*One soweth, and another reapeth. I sent you to
reap that whereon ye have not labored: others
have labored, and ye are entered into their labor.*

Freely ye received, freely give.

THE STORY OF MISSIONS

CHAPTER I

CHRISTIANITY CAPTURES THE ROMAN WORLD

ABOUT the year 29 A.D., the Jews and Romans killed Jesus Christ; during the decades that followed nearly all his original disciples met violent death, and later successive waves of persecution swept off thousands of believers. In 312 the Roman Emperor affixed the sign of the cross to the standard of his legions, and in a little while Christianity was practically the state religion throughout his vast dominions. The breathless swiftness of this victory is well pictured by one writer:¹

Seventy years after the foundation of the very first Gentile Christian Church in Syrian Antioch, Pliny wrote in the strongest terms about the spread of Christianity throughout remote Bithynia; in his view it already threatened the stability of other cults throughout the province. Seventy years later still the Paschal controversy reveals the existence of a Christian federation of churches stretching from Lyons (France) to Edessa (the modern Urfa, in northern Mesopotamia), with its headquarters at Rome. Seventy years later, again, the Emperor Decius declared he would sooner have a rival emperor in Rome than a Christian bishop. And ere another seventy years had passed, the cross was attached to the Roman colors.

¹ Adolph Harnack, *The Mission and Expansion of Christianity in the First Three Centuries*. Second Edition, 1908. Vol. II, pp. 335, 336. Future footnote references to this book will be

At the very first great public preaching of the gospel after Christ's death and resurrection there were present in Peter's congregation representatives of the "entire area now known as the Near East, from Persia on the east to the Mediterranean on the west and Arabia and Egypt on the south, with the addition of Rome far to the west in Europe."² Of the three thousand who believed on that day and the thousands more who became adherents to the Christian faith on subsequent days, many must have been from among these visitors to Jerusalem. As they went back home they carried the good news to hundreds of cities and towns and became the first of those multitudes of missionaries who, though unknown by name, played so large a part in the early victory of the cross. Christians were soon to be found over a very large part of the Near East.

The *Acts of the Apostles*, the most widely read missionary book in the world, tells of some of the first steps in the spread of the gospel.³ A great persecution arose. The Christians were scattered far and wide, and went everywhere preaching the message of Christ. At once came an indication of the overturning which Christianity was to work in the world. The Jews would have no dealings with the despised Samaritans; but

made merely to the author's name. Page references are taken from the edition of 1908.

² Robert H. Glover, *The Progress of World-Wide Missions*, p. 38. See also *Acts* 2: 9-11.

³ See Chapters 8 and 9 of the book of *Acts*.

Philip went to Samaria to share the good news of Christ. After Samaria, Philip preached "to all the cities" from Azotus to Cæsarea on the Mediterranean Coast. There were already Christians in Damascus, that great and ancient capital of Syria. *Acts* 9:31 tells of "the church throughout all Judea and Galilee and Samaria." The next verse tells of Peter's visit to the Christians who lived at Lydda. A little later he is in Joppa on the coast, whence he goes to Cæsarea.

This rapid spread of Christianity throughout the territory around Jerusalem was only a little foretaste of the outreach of the Christian message. Very early the gospel burst the constraining bonds of Judaism and began to spread throughout all the world. The first Gentile to follow Christ—at least, the first of whom we have definite record—was an Ethiopian. In all probability this happened between 32 and 34 A.D. Thus early did the Christian message start on the first great foreign mission. The Ethiopian was on his way home when he was baptized, and he must have taken the good news to his far-distant land.

The next Gentile to be won to the Christian way of life, so far as record shows, was Cornelius, the Roman centurion. At this point began that infiltration of Christianity into the Roman army which was to be the means of carrying the message to many an outlying land, perhaps even to England.

These two men, though not Jews, were already "God-fearing," that is, worshipers of Jehovah. They were representative of the many thousands throughout the Roman world who had found in the God the Jews worshiped the satisfaction they could no longer find in their old deities. In many a place the Christian messenger found these "God-fearing" men and women the first to respond to his message.

Some of these devout Gentiles who had come under the influence of the Jewish religion may have been those who founded the church which was to have so great a part in freeing the new faith from narrowly Judaistic control and sending it out to the whole world. On the other hand, the founders of that church at Antioch may have been just Gentiles—or they may have been Jews who had come under Greek influence, as so many thousands had. The book of *Acts* is not positive on this point. But, in any case, less than fifteen years after the crucifixion of Christ some of his followers, scattered by the persecution following Stephen's death, came to Antioch, the far-famed metropolis of Syria, magnificent in architecture, renowned in arts and letters, a center of world trade and perhaps the third city in size in the whole Roman world. Their message was heard gladly by many people. The mother church at Jerusalem was quick to see the significance of this development and sent a special messenger to the

church at Antioch. From that church there started perhaps the greatest missionary movement of all time, the movement led by Paul through which the gospel of Christ was carried to the Western world.

The journeys of Paul are too well known to be narrated here. But it will help toward a grasp of the early expansion of Christianity for the reader to note again on a map all the great centers of influence visited by that one mighty pioneer from the time when, with Barnabas, he left Antioch, until he arrived in Rome, a prisoner.

And while *Acts* tells mainly of Paul's travels and labors, other missionaries in large numbers were laboring in many other places. By the time the book of *Acts* was written, perhaps a little more than thirty years after Christ's death and resurrection, Christianity was established in practically all the great cities of the Empire, including the capital, leaders had been appointed in many places and left in charge of churches, and a Christian literature was coming into being. These churches were bound together by a community of interest and kept in touch with one another by means of letters and visits of traveling Christians. Offerings for the relief of Christians in need, even in distant cities, were frequently taken. A great Christian council had been held. Christianity already was making such inroads on idol worship as to threaten the busi-

ness of those who made idols, even in so great a center as Ephesus (*Acts* 19:24). There were tens of thousands of Christians in Palestine alone (*Acts* 21:20). Such men as the foster-brother of Herod, and Erastus, the treasurer of Corinth, had become Christians. There were Christians even in Cæsar's household.

After the New Testament record there are no annals such as one could wish for of the early spread of Christianity. But some points in the remarkable story can be traced. "By the end of the first century Christ had been preached from Babylon to Spain (three thousand miles), from Alexandria to Rome." Very early in the second century the noble Roman, Pliny the Younger, then governor of Bithynia, was much troubled at the thought of executing Christians, "for many of all ages and ranks and even of both sexes," he wrote to the Emperor Trajan, "are in risk of their lives, or will be. The infection of the superstition has spread not only through cities but into villages and country districts."

Justin Martyr, writing about the middle of the second century, said, "There is not a single race of human beings, barbarians, or whatever name you please to call them, nomads or vagrants or herdsmen living in tents, where prayers in the name of Jesus the crucified are not offered up."

Toward the end of this century Polycrates, the bishop of Ephesus, said he had come to have per-

sonal acquaintance with Christians from all parts of the world; i.e., of the Empire.

By the middle of the third century the Christians in Rome, on good authority, must have numbered thirty thousand. There were probably at least twice that many by the year 300.

By the beginning of the fourth century so greatly had the followers of Christ multiplied that it is extremely probable that half the population of at least one or two provinces were Christians. In several cities Christians formed the majority, even a large majority, of the inhabitants. It seems clear that by this time Christianity was the standard religion in all Asia Minor (except certain out-of-the-way districts), in a part of Thrace, in Armenia (where Christianity was the official religion), and in the city of Edessa, which, according to Eusebius, was entirely Christian.⁴

In numerous other sections where Christianity was not the dominant religion it had attained large influence and embraced a very large section of the population. This was true in Antioch and Syria, in Alexandria and Egypt, along the north coast of Africa, in Rome and parts of Italy, in

⁴ An excellent short statement regarding the extent and intensity of the spread of Christianity up to 325 A.D. will be found in Harnack, Vol. II, pp. 324-331. These pages summarize the careful study of the subject which occupies almost the whole second volume. At the end of the volume are eleven very helpful maps drawn by the author.

Spain, and probably in large sections of Greece, and in southern Gaul.

Furthermore, Christianity had already reached out on every side beyond the confines of the Empire. At an early date there were Christians in Parthia, Media, and Bactria, as well as in Armenia. To the last-named country Gregory the Illuminator was a missionary. After fourteen years' imprisonment he was not only released, but he won the royal household so that about 302 A.D. Christianity became the state religion. Gregory and his many helpers are said to have baptized 190,000 persons in twenty days. The king, Tiradates, himself toured his kingdom on a royal missionary journey with Gregory, and 140,000 troops were baptized in three days.

As early as the first century, possibly, India was reached by Christian missionaries. Along the west coast there is today a Christian communion of considerable size, many centuries old—though the tradition that it was founded by the Apostle Thomas may be discounted. Pantænus, the first head of the famous Christian school in Alexandria, left his school and went as a missionary, presumably to India, though it is possible that the country really was southern Arabia. Numerous bishoprics were established in Arabia.

There were Christian churches among the Germans by the time of Irenæus, who died at the very beginning of the third century. There were

Christians in England very early—tradition says in apostolic times. Tradition also has it that there were three British martyrs during the persecution under Diocletian, about the beginning of the fourth century. Three British bishops attended the great Council at Arles in 316. During that century Britain was rapidly Christianized, though these Christians were later overcome by invading pagans.

By the end of this period Christianity had permeated all ranks and classes, and it numbered among its adherents princes, high officials, and philosophers. As has already been shown, this penetration began very early. The Ethiopian whom Philip baptized was a high official in the court of the Queen of Ethiopia. In 58 A.D. Pomponia Græcina, the wife of Plautus, the conqueror of the Britons, was Christian. In the year 96 the Emperor Domitian put to death his relative, T. Flavius Clemens, a consul, for leaning to Judaistic doctrine and atheism. Very likely this means that he was a Christian, especially since his wife, Domitilla, was banished because of her Christianity. She was the mother of two princes whom the Emperor had once shown as heirs apparent to the throne. Thus near to the imperial power did Christianity come even before the end of the first century.

Pantænus, already mentioned, was a Stoic philosopher before he became a Christian. The

great early father, Justin Martyr, was originally a Platonic philosopher. Finding no satisfaction in the best philosophic systems, he was attracted to Christianity and spent the rest of his life spreading the gospel as a traveling sophist, or teacher of philosophy. Clement and Origen also took Christianity into the world of learning.

Marvelous as was this expansion of Christianity, it is only fair to note that during this same period other religions were spreading through the Roman Empire with remarkable swiftness. Various cults that promised cleansing and that initiated their followers into "mysteries" of the spiritual life appealed to a world thirsting for a living religion. The cult of Mithras especially attracted great numbers. Mithras was the Persian god of the light of the middle zone between heaven and hell. He fought against the powers of darkness and aided the faithful in their strife. His worship included sacraments and other mysteries solemnized in grottoes and underground chapels. Into this faith the Emperor Commodus was initiated. It became the prevailing religion of the Roman armies and by them was carried far and wide. There are written accounts of Roman soldiers in Britain celebrating the rites of Mithras worship with great zeal. Before the downfall of paganism the cult of Mithras became the chief rival of Christianity.

The victory of Christianity was no easily gained triumph. By the perseverance and heroism of untold thousands of humble followers of Christ was it won. It was established in the life blood of white-haired patriarchs, of strong men and women in their prime, of youth glowing with the joy and hope of life, even of little boys and girls.

Very early the persecution of Christians began. It was evidently soon after the great day of Pentecost that Peter and John were arrested for preaching the gospel. A little later the apostles were beaten. Then followed the stoning of Stephen and the bitter persecution in which Saul was a moving spirit. Thus Christianity started out into the world a persecuted faith.

These first persecutions were local and inspired by the Jews. It was not many years, however, until Christianity came into conflict with the Roman authorities and persecutions on a world-wide scale began. The reason for this was that Christians refused to join in the cult of Emperor worship. Rome did not object to other religions and new deities; she was always ready to take a few more gods into her pantheon. But she would not endure men who refused to worship the Emperor. A sort of understanding had been reached with the Jews as a distinct race and they were not pressed on this point. Christianity had made great progress in the Empire before it was recog-

nized by the authorities as anything other than a sect of Judaism. The moment it was so recognized it became a religion "not allowed."

This does not mean that Christianity was continuously and everywhere persecuted, but Christians were open to persecution anywhere and at any time. For many years and in many places they met in secret for worship and recognized each other by secret signs, to avoid unnecessary persecution. For something like two centuries and a half the followers of Christ faced the wrath of the world Empire of their day. Those years that seem now so brief were long generations to the faithful who watched and waited and paid for their faith with their lives or, harder still, saw their loved ones led away to death.

The world would be infinitely poorer without the heroism of those years. Origen, little more than a boy, wrote to his father who had been imprisoned for his faith, "Take heed not to change your mind on our account." A mother in Gaul called to her son who was being led away to martyrdom: "My son, be not afraid; it is not thy life they will take away this day. They will only change it for the better." Polycarp, the aged bishop of Smyrna, was offered escape from death if he would deny his Lord. He replied: "Four score and six years have I served Him, and He has done me no wrong. How then can I speak evil of my King, who saved me?" Humble Christians,

like the slave Blandina, gave up their lives heroically during the bitter persecutions in Gaul under Marcus Aurelius. Many an outstanding Christian leader, such as, for example, Justin, the great apologist, paid the price of martyrdom.

The persecutions were not carried out with equal rigor throughout the Empire. Here and there officials were friendly toward Christianity, and in some districts as the years went on the new religion gained a very large degree of popular favor. Generally, the officials were not required to hunt out Christians but only to examine those who were accused. Many thousands, nevertheless, were killed for their faith. It is said that in Rome, in the catacombs of St. Sebastian alone, there rest the bodies of 174,000 martyrs.

The number of great imperial persecutions is generally reckoned as ten, beginning with that under Nero, 64 A.D., and ending with that under Diocletian, 303. Well known are the stories of Nero's unspeakable cruelty in making a gala event of the killing of Christians, covering some with inflammable material and using them for torches to light up the gardens at night. As well known are the stories of Christians being thrown to the wild beasts in the arena to furnish sport for the populace.

Under some of the emperors extremely drastic steps were taken in an effort to check the hated religion. The last persecution was particularly

ferocious. The Emperor attempted to stamp out Christianity entirely and used the most rigorous methods. He realized before he died that his efforts were of no avail. Soon after his death toleration was decreed.

Any attempt to explain the sweep of Christianity through that old Roman world must consider two things—the preparation of the world for Christianity and the Christian mission itself.

Christians have been accustomed to talk of the preparation of the world for Christ; just how great and how far-reaching that preparation was is seldom realized. Let us look very briefly at the contributions of the Romans, of the Greeks, and of the Jews, and at some general preparation.

The Roman Empire was the nearest thing to a world state that mankind has ever known.⁵ Within its bounds were embraced all the highly developed lands around the Mediterranean. From the Rhine and the Danube to the African Desert, and from the Atlantic Ocean and the North Sea to the Euphrates, all nations and peoples owed allegiance to Rome and, for the most part, were glad to live under her control. Men began to think of themselves as citizens of the world. Indeed, the Roman law went with the Roman

⁵ See the excellent quotation from Origen (185-251 A.D.) in Harnack, Vol. I, p. 20, showing how early the Christians realized the contribution of the Empire to the spread of Christianity. See also the article on "Roman Empire" in Hastings' *Dictionary of the Bible*.

legions, and those who were privileged to possess Roman citizenship, an ever-increasing number, were in fact citizens of the known world. Such was Paul.

Out from the golden milestone in the Roman forum ran the famous Roman roads binding all parts of the Empire to its great capital city. Along these roads passed the Roman legions, governors going to or from their provinces and merchants of many a land laden with an amazing variety of wares. The sea too was safe from pirates and great traffic passed to and fro on it. From an inscription on a tomb it is learned that one merchant of Phrygia voyaged to Rome no fewer than seventy-two times. Travel and trade were doubtless freer and safer than at any other time until recent years. Thus Paul and other missionaries could easily journey far and wide.

What a busy, moving, cosmopolitan world this was! The marvelous opening of the whole world in recent years by means of radio, airplanes, and other inventions may help us realize the eager intercommunication of that day. News ran rapidly along the great highways. And so the new word of God went from mouth to mouth, carried by soldier, merchant, official, slave, teacher, captive, until at a very early date it had almost covered the Empire and penetrated to remote places. Adherents of all religions assembled in Rome and other great centers, and it was not long

before Christianity was being discussed in most of these cities.

Rome also provided western Europe with a language for the gospel, and thought forms for some of the great Christian doctrines, as well as an example of organization that might be followed. There were local organizations, too, of many sorts, that made it easier for churches to get started.

If Rome provided physical unity for the world, Greece provided something like mental unity. In the time of Christ, Greek was the language of learning throughout the eastern part of the Empire and to a great extent in the West, even in Rome itself. It was the language of common speech all over the East. The Jews of Alexandria were probably losing the use of Hebrew, for already a Greek version of the Old Testament had been made there. In this "common tongue," not in classical Greek, the New Testament was written. It was a highly perfected language and peculiarly fitted for expressing the great truths of Christianity. In it the disciples could deliver their message to all the great cities whither they went. The foreign missionaries of apostolic times did not have to spend years laboriously mastering the languages of many peoples, each with its peculiar idioms and thought forms.

With the Greek language had spread Greek ideas. Ways of thinking were common through-

out the known world. Thus, Christians could discuss life with men in any city. The noblest thoughts of the great philosophers of Greece were becoming to a marked extent the thoughts of common men. How well some of these conceptions prepared the way for the teachings of the Christian missionaries is revealed even in so brief a summary of them as is made by Dr. Carver:

The ideas of humanity needful for the gospel; the value of man in the universe with the individual as the integer (the Sophists); the moral nature of man with conscience as the voice of Divinity (Socrates); moral judgments and penalties (dramatists); the longing for an ideal man to show the way of life (Plato).⁶

Under Greek influence schools had been set up in many cities and men were being trained in thought. In at least one city Paul taught in one of these schools over a period of many months.⁷

Religiously, the greatest preparation for the gospel, of course, came through the Jews. Theirs was the highest revelation of God the world had yet known and theirs the spiritual riches of the Old Testament. The Old Testament, perhaps often in the Greek translation, was carried far and wide by the dispersed Jews. Everywhere the Jew was known by the strong religious convictions which he held and which he insisted on

⁶ William O. Carver, *A Syllabus of Lectures on the Outlines of the History of Christian Missions*.

⁷ Acts 19: 9.

keeping pure at any cost. Among these convictions were the belief in one spiritual God, Creator of all things, the demand for a moral life, and the expectation of a Messiah.

The surprising part of this Jewish preparation for Christ was its remarkably wide diffusion. There were Jews in most of the Roman provinces. Jews were thickly massed in Syria, Mesopotamia, Babylonia, and Media, and they were to be found in large numbers in Egypt, Rome and the provinces of Asia Minor. Philo reports a million Jews in Egypt. There were probably ten thousand Jews in Rome two decades after the birth of Christ. They were numerous along the coast line of Africa and were to be found in Gaul and Spain. Augmenting this widespread Jewish influence was a very large number of Gentiles who had grasped the wonder of the fundamental beliefs of Judaism. These had either actually become proselytes, obliged to keep the whole law, or they were known as "God-fearing," that is, Gentiles who believed in and worshiped God. The latter were by far the more numerous.

So good an authority as Harnack estimates that the Jews with their proselytes formed seven per cent of the whole population of the Empire under Augustus.⁸ Some other writers suggest a larger figure. In every city of any size into which

⁸ For excellent discussion with careful evidence on this spread of the Jews see Harnack, Vol. I, pp. 1-9.

Christian missionaries went they would find a synagogue or at least a little group of people meeting somewhere to worship Jehovah. Here, in the earliest days at least, they would begin to teach.

There had been much other preparation for Christ. Thoughtful men everywhere were disgusted with a polytheism "saddled with arrears of mythology which excited ridicule and resentment." Philosophers could allegorize away the tales of the vicious and immoral lives of the Olympian gods, but among common men disgust with such deities was spreading. There was a growing weariness with the countless cults, systems, sorceries, rites, that could bring no satisfaction. Many hearts were hungry for reality in religion. As has been noted already, the so-called Oriental religions swept over the Empire winning many by their mysteries and their promise of cleansing. "There was a real demand," says Harnack, "for purity, consolation, expiation, and healing." Witness the popularity of the cult of Æsculapius, the merciful physician.⁹

Over against the rising desire for noble character was the great prosperity, luxury, and sin of the age. Everywhere there was a practical demonstration of man's need of redemption. Pessimism and hopelessness were widespread. Dr. C. H. Robinson writes:

⁹ Ibid., Vol. I, pp. 105-108.

The saddest feature of the religion of ancient Greece and Rome is the absence of hope. Among the débris of an ancient house in Salonica (the Thessalonica of St. Paul's time) were found two funeral urns of apparently the same date: one bore the inscription, "NO HOPE"; the other, "CHRIST, MY LIFE."¹⁰

It is not hard to imagine the appeal of the Christian mission to such a world. The Christians proclaimed one God, the Father and lover of men, who is spiritual. God to them was the Creator of the universe, present everywhere, knowing all things. The Christians told of Jesus Christ who made God known, who died for men's sins and rose again. There was a reality about this faith in the living Christ not to be found in the pagan systems. The gospel was a message of salvation, of victory over demons and over death. To multitudes it brought the glorious assurance of immortality. They were so certain of God and of immortality that they had not the least fear of death and went to martyrdom gladly. Lucian, who rejoiced in ridiculing Christians, said, "Those miserable people have got it into their heads that they are perfectly immortal." Many who came to mock at a martyrdom themselves became Christians because of what they saw.

This new faith was also a "religion of the spirit and of power, of moral earnestness and holiness." It made such demands for holy living as no other religion had ever dared make, and it also revealed

¹⁰ Charles H. Robinson, *History of Christian Missions*, p. 6.

a source of spiritual power to make such living possible. Justin Martyr says explicitly that what won him to Christianity was the moral life which he found among believers. Pliny told the Emperor Trajan that he had been unable to prove any criminal or vicious acts on the part of Christians during all his examination of them, and that, on the contrary, the purpose of their gatherings was to confirm themselves in conscientious and virtuous living. Lucian makes the Christians appear credulous fanatics, but also people of a pure life, of devoted love, and of a courage equal to death itself.

This is not to say that all the Christian converts lived exemplary lives. Paul's plain words to the Corinthians show how even horribly immoral practises persisted among some who had professed to come out of paganism into the light of Christ. There must have been many weak Christians who hurt the great cause and gave some ground for the violent accusations of the enemies of the faith. When one remembers the enormous leap from the loose and vicious living which was so common in that day, to the Christian demand for absolute purity, honesty, chivalry, and moral courage, the wonder is not that some failed but that so many were able to catch the vision of Christian holiness.

One of the amazing things about Christianity is that it goes to any people, no matter how deep in

sin they may be, and proposes, not a little tidying up, not a gradual and painless acceptance of higher standards, but a complete renewal of life, an actual effort to follow Him who revealed in himself the glory of a sinless and self-giving life. There were in that old Roman world men of noble mind who rose above their day and achieved a fine philosophy of living. Christianity, however, dared demand holy and unselfish living even of slaves and outcasts, of officials and rich landowners, of all classes and kinds of men.

It is true that there were in those days as now many who did not get the vision, or, getting it, were too weak to achieve results; that there were some who became Christian from wrong or inadequate motives; that it sometimes took generations for a family or a community to grasp the real meaning of Christianity and leave off pagan ways; that vestiges of paganism crept into the Church. All this cannot be denied. Especially when the Church began to be powerful did it attract many who did not become Christian at heart. But as a matter of fact, in the midst of an alarmingly corrupt age the Christians as a whole lived pure and fine lives. They "set up the majesty of God and goodness in the world." And this was one of the great witnesses to the power of the new faith.

Christianity was also a gospel of love and charity, a strange new teaching. Perhaps to the

Roman world the strangest thing about Christians was the love they had for each other. The words, "Hereby shall all men know that ye are my disciples, if ye have love one to another," were quickly fulfilled. Tertullian says: "It is our care for the helpless, our practise of loving-kindness, that brands us in the eyes of many of our opponents. 'Only look,' they say, 'look how they love one another!'" Cæcilius is reported to have said, "They recognize each other by means of secret marks or signs, and love one another almost before they are acquainted." Again we may quote Lucian: "Their original lawgiver had taught them that they were all brethren one of another."

Justin Martyr ends his description of Christian worship by saying: "Those who are well-to-do and willing give as they choose, each as he himself purposes; the collection is then deposited with the president, who succors orphans, widows, those who are in want owing to sickness or any other cause, those who are in prison, and strangers who are on a journey." About 250 A.D. the Roman bishop wrote that the Roman Church supported fifteen hundred widows and poor persons. Traveling Christians found love and boundless hospitality from fellow Christians wherever they went. Throughout the world the believers felt their interests to be one. One church would help another in need or send aid in time of calamity.

Celsus, the able and determined opponent of Christianity, was amazed that it should call sinners and the uneducated, while other religions were for those who were clean and had some knowledge. There is little doubt that for several generations slaves, freedmen, and laborers very largely predominated in the membership of the churches, though there were many exceptions. "It was by preaching to the poor, the burdened, and the outcast, by the preaching and practise of love, that Christianity turned the stony, sterile world into a fruitful field for the Church. Where no other religion could sow and reap, this religion was enabled to scatter its seed and to secure a harvest."¹¹

If we ask, "Who were the missionaries who carried this gospel through the Roman world?" the answer must be that the most numerous and successful missionaries were not those who would today be called missionaries at all. They were just Christians who in their daily lives lived Christ and rejoiced in the opportunity to make Him known. We know the names of some of the great leaders—Paul, Peter, John, Pantænus, Gregory the Illuminator, and others. But in general, especially after the time of the apostles, the great spread of Christianity was due to the faithful witnessing of tens of thousands of Christians

¹¹ Harnack.

whose names will never be known on earth. The merchant on his travels heard of Christ and loved Him, and as he went on his way he passed on the good news to others. The slave was sold to a new master and while he served, he won the master's household to the great Master of all. The soldier moved with his legion to some distant province and made known the gospel there. The very existence of little groups of men and women who believed and tried to live the good news probably had as much to do as anything with the final victory of Christianity throughout the Roman world.

There were at the very outset three rather distinct groups of missionary leaders—apostles, prophets, and teachers. These were recognized as having special power. The New Testament and some of the earliest other writings tell of their work. But these orders did not continue very long. After a while as the Church grew, a recognized order of the clergy came to be set aside for religious leadership. The leaders among the clergy in large cities came to be bishops with authority over several or many churches. In time the bishops of such great centers as Antioch, Alexandria, and especially Rome, came to have unusual power.

It was a very simple form of church life that the early Christians organized. Perhaps the little company of believers met in someone's home; the New Testament speaks of "the church in your

house." Here the Christians would sing hymns, read a portion of Scripture, pray, exhort each other to faithful and earnest Christian living, gather an offering for the poor or the suffering, and join in the memorial meal. Justin wrote about the middle of the second century:

On Sunday a meeting is held of all who live in the cities and villages, and a section is read from the memoirs of the Apostles and the writings of the Prophets, as long as the time permits. When the reading has finished, the president, in a discourse (or homily) gives the admonition and exhortation to imitate these noble things. After this we all arise and offer a common prayer. At the close of the prayer, as we have before described, bread and wine and water are brought. The president offers prayer and thanks for them according to his ability, and the congregation answers, "Amen." Then the consecrated elements are distributed to each one and partaken of, and are carried by the deacons to the houses of the absent.

Later the churches came to erect buildings and to develop a ritual of services. Indeed, toward the end of this period the outward strength and majesty of the Church organization had much to do with the spread of Christianity. But by this time the great original victory had been won and the Christian faith had been maintained for the generations to come by myriads of followers of Christ who showed forth the Lord in their lives and were faithful even unto death if need be.

It is almost impossible today to grasp the won-

der of that early victory of Christianity. From a human point of view a more uneven struggle could scarcely be imagined. The Christians were hated by the Jews, who everywhere stirred up trouble against them. They were hounded by the authorities of the old religions. They were feared, even loathed, by the people in general, for they were considered sacrilegious and atheistic—because they spurned the old faiths and had no visible objects of worship—and were accused of gross immorality. They were opposed by philosophers who scorned this religion of slaves and outcasts. They were persecuted by the civil authorities as traitors and dangerous to the welfare of the state.

The gospel had been revealed in an outlying province; the Roman Empire was a world of great and prosperous cities, proud of their prestige and achievements. The gospel came through a race despised for its exclusiveness and its rigid adherence to its own religion and customs in the midst of a cosmopolitan and urbane civilization that welcomed new gods and new ideas. It was first entrusted to a handful of uncouth and unschooled men; but the world into which it went was a world of great and ancient learning, of philosophers whose sublime thoughts still inspire men, of an art never yet surpassed, of an architecture that made the ancient cities marvels of beauty. The gospel insisted on a holy life; the world was given

to easy morals. The gospel proclaimed one God only, but hundreds of ancient deities ruled the world. They were enshrined in superb sculpture and unsurpassed verse, worshiped in glorious temples and beautiful groves, bound up with the history and traditions of the people, revered in song and story, established in age-old customs and habits, holy days and ceremonies, institutionalized in powerful systems of priests and rites, and backed by the might of the Emperor on his throne.

Yet when the Empire fell, it was the Christian Church that took up the burden of Western civilization. "To this church," writes Harnack, "the human race round the basin of the Mediterranean belonged without exception, about the year 300, in so far as the religion, morals, and higher attainments of these nations were of any consequence."

Here was the greatest foreign mission, starting out from a little province at one edge of the Empire and not stopping until Christ had been proclaimed and lived in all the domain of the Cæsars and out in many a land beyond. In the light of the achievements of those first centuries, what task could ever be too great to ask of the Church?

CHAPTER II

THE CONVERSION OF EUROPE

THE fierce Alemanni in martial array were bearing down on the little city of Passau in southern Europe. Readers of Cæsar may recall the Alemanni. They formed one of the most warlike of those restless tribes against whom the old Roman Empire was constantly having to defend its far-flung borders. Those old borders had disappeared in time as wave after wave of invasion poured over them. And the Alemanni were one of the tribes whose depredations made central European life a nightmare.

Terrified by the prospect of a barbarous army sacking their city, the people of Passau did a strange thing. They sought out a poverty-stricken monk in the solitary cell which he had made for himself near their city. And this monk, Severinus, went forth to meet the king of those threatening hosts. So moved was the mighty warrior by his plea and by reverence for this man of God that he not only withdrew his troops without harming the city, but he even left the surrounding countryside unmolested.

No wonder Severinus was loved and honored by a grateful people and earned the title, "Apostle of Noricum." The poor and the sick sought his consolation and help, soldiers coun-

seled with him, and the mighty came to him for advice. In that troubled land, recurring attack and pillage by wild tribes of barbarians brought loss and sorrow. Severinus befriended and comforted the suffering and oppressed. He pointed to a loving God and to a great hope beyond earth. But just as strongly he denounced marauders and told the mighty of a God of righteousness who loves the poor and hates injustice.

For nearly thirty years in the second half of the fifth century Severinus spent himself for the people around Passau and Vienna. Sometimes he tramped long distances barefoot over frozen streams to collect from various tribes food and clothing for the needy, who were his constant care, or to secure means to ransom those who had been sold into slavery. Again, he stood fearlessly, like a prophet of old, before some ruler to denounce his immoralities or cruelties and to urge him to use his power to do good. So, here and there among the barbarous and pagan tribes of Europe, devoted men, careless of their own safety, took up their abode and by the sheer power of love and holy living won those about them to a better way of life.

How great an influence one such man could have is demonstrated in the story of the evangelization of the Goths. In 410 A.D., after years of apprehension, Rome faced the Gothic armies which had finally burst the northern barriers and inundated

Italy. Centuries had passed since Rome had been sacked, but in all its long security the proud city had probably never lost the memory of the terrible Gallic hordes from the north. And as the Empire had weakened and the Teutonic barbarians had encroached farther and farther upon its territory, the terror among the Romans had risen. Now when the barbarians were upon them, some remarkable things happened. Rome was spared from destruction, churches throughout the land were left unmolested, though heathen shrines were destroyed, and everywhere the name of Christian was a passport to safety. These fierce conquerors from the lands beyond were, by this time, nominally at least, followers of Christ.

Through their extended wanderings the Goths carried the Bible in their own language, the first translation into a barbaric European tongue. In fact, a Gothic written language had been invented for the purpose. Well was it for Rome that while she contended about doctrine and zealously sought to extend the temporal power of the Church, a man with the love of Christ in his heart chose to give his life in service to the barbarians along the Danube.

These conquerors of Rome were among the most numerous of the Germanic tribes that overran western Europe in those days. In the middle of the third century they had raided the Balkans and Greece and had penetrated Asia Minor as far

as Cappadocia, carrying off a great company of prisoners from that province. Among the Goths' captives were many Christians, including members of the clergy. Soon, as had happened many times before and as was to happen many times thereafter, the captors began to learn the way of life from their captives.

In 311, the year of the edict of toleration for Christianity, or perhaps in 318, Ulfilas was born, a descendant of these captives. At an early age he went to Constantinople on an embassy for the Gothic King. In that center of church life he remained for ten years, and before returning to the Danube he was consecrated bishop by Constantine's chaplain, at the behest of the Emperor.

Returned to the land where he had been a captive, Ulfilas devoted himself to seeking the Goths for Christ. From the Emperor Constantine he received a grant of land on the slopes of Mount Hæmus. Thither from across the Danube he led his followers, tired of war and threatened by the pagans. Little wonder that he was called a Moses! While the Huns pressed from the East and the Ostrogoths and Visigoths went on to constant wars, he shepherded a prosperous colony that learned the arts of peace and quietly tilled the soil and cared for their flocks. Christianity spread to both branches of the Gothic nation and to the Gepidæ, the Alans, the Vandals, and the Suevi.

Ulfilas' great achievement, in which he set the example for missionaries for centuries to come, was the translation of the Bible into Gothic. Latin and Greek were the languages most bishops would have deemed fit for religious use, but Ulfilas saw clearly the great advantage that would be gained by giving his beloved people the Bible in their own tongue. To carry out his purpose he had to invent an alphabet, contriving letters for sounds known neither to Latin nor Greek, and then teach the people to read their own language. In these labors too he has been followed by many a missionary who has opened the light not only of the Bible but of all learning to an entire people.

Not all Europe, however, was won by men like Ulfilas and Severinus. In many a picture gallery hangs a painting of the imposing spectacle of the baptism of Clovis, king of the Franks. Clovis was one of the numerous rulers of that age who demanded a sign before he would become a Christian. His wife, Clotilda, a Christian, had long sought to win him to her faith. In a terrible battle against the Alemanni, the Franks were at the point of defeat. The supremacy of Gaul was in the balance. Clovis implored his own familiar deities in vain. At last he prayed to Clotilda's God for victory, vowing that if he should win he would give up his idols and receive baptism. That Christmas day in 496 on which Clovis was bap-

tized into the Christian faith was a turning point in European history. Along with the king, his chiefs and army accepted Christianity. And it is reported that the three thousand captives he had brought from his recent victory were baptized by compulsion.

Back of this baptismal day of Clovis lay one hundred years of more or less militant effort to Christianize Gaul. The old Roman Gaul, where the great Irenæus had labored, where Christian martyrs had stained the earth with their blood, and where Christianity had become fairly well established, had been swept away before the barbarian invasions. And in the place of that province of Roman culture and settled life was a land returned to barbarism and contended for by turbulent tribes who worshiped a whole array of gods in sacred groves and at many shrines. Across this troubled scene, at an early date, swept the strange figure of St. Martin of Tours. Up and down the land he went at the head of a band of militant monks, breaking down idols, felling sacred groves, and destroying pagan altars. Awed by their fiery faith, many a simple tribesman became Christian. Churches were built, bishops ordained, and St. Martin established a monastery which trained monks for the missionary task of generations.

But no great progress had been made in again winning western Europe until Clovis accepted

Christianity. It would be something of a mistake to say "became a Christian," for the great leader of the Franks probably perceived little of the meaning of Christianity and it is doubtful if his character was much affected by it. After being baptized he continued his career as a conqueror, only now he was the champion of the Catholic faith, backed enthusiastically by the Church authorities. By his force and bravery Clovis had led his small tribe to victory after victory, expanded its territory, and built a mighty army. He proceeded to bring a large part of western Europe under Frankish power, fighting gladly against Arian Christians and heathen alike and everywhere forcing the orthodox faith on those whom he defeated.

Under such circumstances it is not to be wondered at that many thousands were baptized who had only the vaguest ideas of what it was all about. Some attempt was made by religious leaders to instruct these newcomers but many, of course, brought their paganism with them into the Church. Nor is it strange that the Church thus established at the right hand of the civil and military power and enriched with many gifts of land and other property became a rather worldly institution and was not the missionary agency through which the rest of Europe was reached. Indeed, a little later the enthusiastic Celtic missionaries from Ireland and Scotland often

found the Frankish clergy among their bitterest opponents.

Wholesale baptisms of uninstructed thousands and the extension of Christianity by regal influence or military force seem to us today impossible missionary methods, but they played a large part in the Church's plans during the Dark Ages. The great Augustine interpreted the sentence "compel them to come in" to mean that pagans should be forced to accept Christianity.

A few illustrations may serve to show how general were mass "conversions" in a large section of Europe. After Ethelbert, King of Kent, had been baptized in 597 and the authorities of the kingdom had decided in favor of the missionaries, more than ten thousand of the people were baptized at one time. Legend reports that they performed the baptism on each other, two by two, at the command of Augustine, the missionary.

Charlemagne followed in the footsteps of his predecessor, Clovis, in extending Christianity by force. It took him almost thirty years to subdue the Saxons and force them into "conversion." Charlemagne "had them baptized first and evangelized afterward." In the process he made such laws as this: "If any Saxon shall try to hide himself unbaptized and shall scorn to come to baptism and shall wish to remain pagan, let him be punished by death."¹ Charlemagne made laws,

¹ Jennie Hall, *Our Ancestors in Europe*, p. 153.

also, to protect and support the churches that he built and the missionaries that he sent out.

When Vladimir of Russia was baptized in 988 there were baptized also his army and vast multitudes of his subjects. Vladimir was another monarch who vowed to become Christian if he should be victorious in a certain battle—with the additional proviso in his case that he should win the Christian princess Ann, a sister of the Emperor at Constantinople, as his bride.

We read of the forcible conversion of Esthonia as late as 1219, of Prussia during the period of 1238-83, and of Lithuania more than a century later. In Prussia "Christian" Knights of the Sword ravaged the country for decades to "convert" the inhabitants. Of Lithuania we read that Jagellon (King Ladislas III) was accepted in marriage by Hedwig, heiress to the throne of Poland, on the condition that he should become a Christian. Then he went through his territories effecting mass conversions by most peculiar means, including the promise of warm winter underwear to such as would accept Christianity.

It is gratifying, however, to turn again to faithful missionaries who won a large part of Europe to true religion, for even in those dark days there were voices raised against extending the Church by material power. Chrysostom said, "It is not lawful for Christians to overthrow error by force and violence, but they should labor for the con-

version of men by persuasion, speech, and gentleness.”² And Hilary of Poitiers insisted, “God will not have a forced homage. Woe to the times when the divine faith stands in need of earthly power.”³

We may note, then, that there were three rather distinct types of missionary work being prosecuted in Europe—mass conversions by force or outward influence, already alluded to; the work of individual missionaries, such as, for example, Ulfilas and Severinus; and the work carried on by monastic communities and orders. The third includes, of course, the labors of some very great individual missionaries.

Let us imagine ourselves in one of the monastic communities in Scotland or Ireland in the seventh century. All through the little colony, housed in its rough wooden buildings, runs a strange spirit of excitement this morning. Despite the usual midnight service, which all attended, the brothers were awake before daylight, not this time because the rule of the order requires it, but because of eagerness. The morning services, particularly impressive this morning, have been held, and the necessary morning work in the kitchen and the barns attended to as quickly as possible. The fields and the workshops are deserted, and the whole community has gathered around the gate.

² C. H. Robinson, *How the Gospel Spread Through Europe*, p. 170.

³ *Ibid.*, p. 171.

And now out from their number step a dozen men, looking much alike in their monkish robes, who slowly make their way down to the beach while the others follow. A waiting boat is soon filled with both men and provisions. There is a pause while all unite in prayer to God to guide and bless the departing company. Then the frail craft pushes off and another mission has started on its way to carry the light of the gospel and the influences of civilization to some far land of strife and bloodshed and barbarism on the continent of Europe.

As the boat is lost in the distance, the brothers quietly climb the slope to take up again their humble tasks, in their hearts the thrill of a world enterprise for Christ. Day by day they plow the fields or reap the crops or grind the grain into meal; they cast the nets in the bay or shepherd the sheep on the hills; they fell trees to make room for a new field or to provide logs for an additional rough building to keep up with the community's needs. Earnestly they study the Scriptures and the few other books that are among the colony's greatest treasures. Patiently and painstakingly they copy the precious words that there may be more books for wider use. They preach and teach in the near-by communities. Now and then they found a new church and put one of their number in charge of it. They minister to the sick and serve the poor and needy until the whole neigh-

borhood comes to depend on them for many kinds of help.

So, in the midst of a pagan district they live, a Christian community and a demonstration of a better way of life. And gradually the pagan district begins to change, to take on more peaceful and settled ways, to copy the monks in making clearings and tilling the soil, in living honestly and mercifully, and in worshiping and seeking to follow Christ. Now and then word comes back of the colony that went overseas. Now and then other colonies go forth on missions to other fields. In the meantime monks come to the community from many places, even from great distances, sometimes to return later to their own people with the benefit of what they have learned.

It would seem hard to overestimate the influence of these monastic communities in evangelizing and civilizing central, western and northern Europe. The number was unbelievably large and some of them are known to have included two or three thousand members. Even those who do not believe in the monastic idea may well question whether any other plan would have worked so effectively in that day.

The state of Europe at the beginning of the Dark Ages was deplorable. There had been a terrible decline in the late days of the Empire and the inroads of the barbarians made matters worse. Towns once populous were deserted and

overrun with woods and wild animals. North of the Rhine alone six deserts are said to have existed at the end of the sixth century. Such dense forests as the civilized world does not know today covered much of what is now the most populous part of Europe. In these gloomy forests the Celts and Teutons and Slavs followed their gloomy religions, worshiping idols and the powers of nature, and all offering human sacrifices on occasions. Oracles were consulted for guidance, necromancers and soothsayers flourished.

There was no education and, as we have seen, in many cases no written language. There was practically no knowledge of medicine. And there was an enormous amount of cruelty and bloodshed. Warfare and conquest were the business of the "noble" classes. And conquest frequently meant pillage and ruthless destruction. Captives were enslaved and cruelly treated. For the common people life was hard and poverty-stricken. There was little semblance of real justice. Only gradually did nations arise able to keep anything like peace over wide territories. Amid such unsettled conditions agriculture was naturally crude and the necessary arts of civilized life largely neglected.

Instead of seeking advancement in such a world, companies of Christian men turned aside and sought to develop really Christian communities. They set an influential example for rough and

warlike peoples in the peaceful and self-effacing mode of their lives. Their practical contributions to the development of civilization have been suggested. The strict and unyielding discipline by which they governed their lives, seeking purity and holiness, demonstrated the possibility of Christian living in a lax and lawless age.

But while we are cognizant of the struggles of many of those who laid the foundations of Christianity in the Western world, and of the heroism they displayed, let us not deceive ourselves by taking too rosy a view of the Church's history just because we are Christians. The monastic orders did not remain at all times pure and high-minded. Doubtless they came to mean to some a rather easy escape from strenuous living. And to others they became roads to preferment. Even their strict discipline could not always overcome selfishness. There were some that became otherworldly to an extent that was very unhealthy. It is doubtful if it was always pleasant to get along with their great leaders. Some of these did most unwise things. A bitter and bloody clan strife in Ireland was attributed to Columba's action in insisting on claiming a copy of a precious manuscript which he had made by stealth in a monastery, the abbot maintaining that the copy belonged with the original.

Just as carefully as we guard against maintaining too rosy an interpretation of early Chris-

tianity we should exercise discretion in judging a bygone day by the standards of our own. The Dark Ages were difficult days in which to try to put into practise the religion of Christ. But judged by even the highest standards known, the monastic communities made a tremendous contribution to the conversion of Europe. Always their earliest leaders were zealous for splendid Christian living. And ever and again new leaders arose to insist on higher standards and stricter life. The achievements of some of the monks who were outstanding leaders in the winning of Europe deserve to be noted far more fully than the limits of space allow.

In 432 there landed, with a band of followers, on the coast of Ireland a Christian messenger who was to be known through the centuries as St. Patrick. Like Ulfilas, he was coming back to the land of his captivity. As a lad of sixteen he had been carried off with hundreds of other captives in a raid made by Irish chieftains on the coast of Scotland. His captives sold the boy to a chief in the north of Ireland, whom he served as a shepherd. After six years he escaped. Later he was again taken captive. Again he escaped. But he could not remain comfortably at home, for he heard in visions voices from Ireland calling, "We entreat thee, holy youth, to come and walk with us."

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He went to southern Gaul where he studied for the priesthood, and eventually he was ordained a bishop. Then Patrick set out to give his life to Ireland. He was rebuffed at the first landing place. At the next, a chief took him for a pirate and was on the point of killing him, when a close look at the newcomer made him change his mind. This chief became Patrick's first convert in Ireland and his lifelong friend and helper.

Up and down the island Patrick carried his message in the face of the opposition of the Druids. Princes and chiefs were won by his earnestness and zeal. He carefully selected leaders for the Church and trained them. The young of both sexes flocked to the schools he founded and there learned to read by use of the alphabet which he invented. It is typical of Patrick's spirit that he particularly sought out his former owner and earnestly tried to win him to Christ.

Doubtless before St. Patrick's time there were Christians and churches in Ireland but their influence was evidently very limited for this great missionary found the island given over to paganism, clan feuds, and bloodshed. He left it, after a long life of service, dotted over with schools and churches and monasteries, around which were growing peaceful communities. Paul Hutchinson says of him, "Not only did he transform Ireland, giving it a type of piety and a standard of culture better than that of any other part of the

Europe of his day, but he inspired a whole line of Christian heroes, who ultimately took the gospel through all the rest of northern Europe.”⁴

Columba, born about 521, of royal lineage, founded several monasteries and many churches in Ireland before he set out in a skin-covered boat of wicker for the northern coast of Scotland. With his twelve companions he landed on the little island of Iona, destined to be long famous as a center of Christian learning and missionary zeal. To this monastery came men from many lands. Both among the Scots, who had recently come over from Ireland to found a kingdom and who were nominally Christian, and among the Picts who were pagans, Columba soon won large influence. Throughout the land he founded churches, and Iona became the mother of a large number of monasteries. Out to all the surrounding islands Columba and his followers carried their message.

It is remarkable how these early missionaries embodied their message in themselves and inspired their followers. Columba was an indefatigable laborer, his biographer noting that he allowed no hour to pass in which he was not engaged in some useful employment. After his thirty-four years of missionary labor Scotland could practically be called a Christian country. Of Columba and his followers Dr. Carver writes:

⁴ Paul Hutchinson, *The Spread of Christianity*, p. 37.

These missionaries preached as far as possible in the common tongue, founded monasteries and schools, taught farming and the arts of civilization so far as they knew them and contended for genuine faith, pure living, personal religion. . . . Besides the conversion of Scotland, they labored successfully in eastern England, where they came into long conflict with Roman Christianity; in south Germany, where they were a strong factor; in northern France, where they were the strongest factor, and in Helvetia (Switzerland and Tyrol).⁵

The most famous of the Celtic missionaries to the continent was Columbanus. In 589, at the age of thirty, he set out for Gaul and, passing by safe and comfortable places where he was importuned to stay, found a wild and desolate spot for a monastery on the Vosges range of mountains, bordering the kingdoms of Austrasia and Burgundy.

The condition of the country where Columbanus settled was characteristic of other parts of Europe in those days. "War and devastation had well-nigh effaced the traces of Roman colonization; what Roman industry had cultivated, the sword of the barbarous invader, and especially of Attila, had restored to solitude, and made once more the haunts of the bear and the wolf."⁶

Here, in the Vosges, amid dense forests, first at Anegray and then at Luxeuil, Columbanus and his

⁵ W. O. Carver, *A Syllabus of Lectures on the Outlines of the History of Christian Missions*, p. 16.

⁶ C. F. Maclear, *History of Christian Missions During the Middle Ages*, p. 136.

followers built their monasteries and began to influence wide areas. First they came into conflict with the Frankish clergy; later with the wicked queen mother who dominated the court of her immoral son and hated Columbanus for denouncing him and her. Finally the monk, with some of his followers, was forcibly taken captive and placed on a ship bound for Ireland. But a shipwreck spoiled the plans of his enemies. Columbanus escaped harm, landed on the continent in a friendly domain, and hurried through this region and other inviting places to some wild parts of Switzerland where he and his followers, particularly St. Gall, continued their work. The severity of the discipline to which these monks bound themselves and their unwavering insistence on the highest moral living had a wide influence.

Other famous missionaries to European peoples came directly or indirectly from Rome. The story of the abbot Gregory passing a slave market in Rome where some fair-haired boys were exhibited for sale is familiar. He inquired of what race they were, and on being told "Angles" he said, "Not Angles, but Angels." He tried to go as a missionary to their land but was recalled to Rome by popular demand.

One of the most interesting coincidences in the story of missions is to see again and again some land being especially prepared to receive the

gospel at the very time that men in far-away places are being stirred to take the good news to that land. In 570, Ethelbert, King of Kent, married a Christian princess, daughter of the King of Paris. By agreement she was allowed to keep her religion. A bishop went with her to England, and Ethelbert permitted Christian services to be conducted in a little church that had remained standing from Roman-British times. It is not surprising that, at this time, when their old religion was breaking down, some of the people wanted to be instructed in Christianity. Requests were sent to the Frankish bishops for missionaries.

In 595, Gregory, now pope, directed that English youths in bondage in Gaul be bought up and placed in monasteries to be trained as missionaries to England. The next year he sent forty monks from his own monastery, under their prior, Augustine, to begin the evangelization of the island. Terrified by the perils of the journey and the reports of the savage character of the Saxons, these missionaries returned to Rome. But Gregory sent them forth again. From an island near the British coast they sent word to Ethelbert that they had come from Rome as bearers of joyful tidings of the living and true God. Ethelbert went to the island to meet them, taking precaution to have the meeting outdoors, where he would be safe from any magical charms the newcomers

might work. After the meeting the king promised protection and freedom to the missionaries and to any of his subjects who wanted to hear them. A little later the king accepted the new faith. Kent became nominally Christian and progress was made also in Essex though there was backsliding in both places later.

The strong kingdom of Northumbria was more slowly won. Here, again, a Christian queen had much influence. The king, Edwin, had married the daughter of Ethelbert, who, like her mother, was accompanied by a bishop and allowed to practise her religion. Edwin finally left to the Witan, the national council of his realm, the decision as to what religion should be followed by his people. What a picture—this gathering of rugged chiefs trying to decide between Christ on the one hand, and Odin and Thor on the other! In the course of the discussion, one thane, so the legend says, spoke these beautiful words that bear repeating:

“The present life of man, O King, may be likened to what often happens when thou art sitting at supper with thy thanes and nobles in winter time; a fire blazes on the hearth, and warms the chamber; outside rages a storm of wind and snow; a sparrow flies in at one door of thy hall, and quickly passes out at the other. For a moment, while it is within, it is unharmed by the wintry blast, but this brief period of happiness over, to the wintry blast whence it came it re-

turns, and vanishes from thy sight. Such is the brief life of man; we know not what went before it, and we are utterly ignorant as to what shall follow it. If, therefore, this new doctrine contain anything more certain, it justly deserves to be followed.”⁷

The Christian bishop was brought in to explain the new religion. It was the high priest of the old religion, however, who won the day for Christianity by offering to lead the party that should destroy the chief temple of the kingdom dedicated to Odin and Thor.

In fifty years the entire heptarchy of England had abandoned idolatry, but Christianity did not complete its conquest of the island until the year 1030, during the reign of King Canute.

England played a great part in the winning of northern Europe.

Out of Northumbria came Wilfrid of Friesland (687-689); Willebrord, “the Apostle of Holland,” to Friesland (690); the brothers Ewald and numerous others; Alcuin, the teacher of Charlemagne; and the greatest English missionary before modern times, Winfrid, or Boniface, who from 716 was at once a great missionary worker, general and statesman, who throughout the Germanic regions, “converted, organized missions and converts, and reorganized churches into the one Church of Rome.”⁸

⁷ Maclear, *A History of Christian Missions during the Middle Ages*, p. 113.

⁸ Carver, *A Syllabus of Lectures on the Outlines of the History of Christian Missions*, p. 17.

Dr. Henry van Dyke's story, "The First Christmas Tree," purports to tell how Boniface felled the sacred oak of Thor before a terrified throng of that god's followers and so won a great victory. Boniface labored in Friesland (Holland), Gaul, and Germany, penetrating into the very heart of the latter land and founding a strong church there. It is reported that a hundred thousand persons received baptism under his immediate direction. In his old age he longed to preach again to the heathen Frieslanders who had been his first love. There in eastern Frisia, in 755, after a considerable success, he was put to death by pagans, along with fifty or more missionaries whom he had gathered around him on a special occasion.

Charlemagne is reported to have wept as he looked out of the window of a banquet hall at the sails of marauding Viking ships approaching the shore, thinking of what these wild raiders would do to his realm after his death if they dared attack it during his life. True enough, Europe, which had known so many invasions and suffered so much, was to be afflicted for generations more as the slim vessels of the Northmen spread terror along her rivers and bore down on all her coasts, even as far as Greece. The state in which the Vikings kept Europe may be imagined from the insertion into the prayers of the Church of a peti-

tion for deliverance from "the fury of the Northmen."

Everywhere these invaders destroyed Christian churches and monasteries and threatened to undo the labor of generations. Clearly, if Christian lands were to save their most precious possessions, they must try to convert the bold pillagers from the North. But what a task! Even in the face of such a prospect, however, faith and missionary heroism did not falter. A monk named Anskar was nominated to undertake the venture into Denmark and gladly accepted the task. So threatening was the undertaking that on his first trip only one monk dared accompany him.

After two years of work there was a rebellion against the king under whose auspices Anskar had entered Denmark and the missionary was driven out, only to find that an embassy had come from the King of Sweden to Emperor Louis, asking for someone to teach his people about Christ. Thus Anskar began work in Sweden. Later he was made archbishop at Hamburg, to direct all the work among the Northmen. And though pagan hordes swept down and destroyed Hamburg, not even sparing the Christian books that were so scarce, the work went on. In addition to his other labors Anskar was a medical missionary. He was a man of unusually devoted prayer life and was looked upon as a saint, even by men of his own time.

The work which Anskar started required generations for its completion. The Danish King Harold with his army was baptized in 972, but Sweyn reestablished paganism a little later. The first Christian king of Norway was Hakon (936-944). Earl Hakon reestablished paganism after a generation. About 1000 A.D., the forcible conversion of the country began. There was not a Christian king of Sweden until Olaf (993-1024), and the great image of Thor was not destroyed until 1015.

Something must be said of the work in eastern Europe though the Eastern Church was not an active missionary agency. Behind the waves of Celtic and Teutonic invasion of Europe from the East, there followed the Slavs, who settled in the regions left by the Teutons. In time they came to inhabit, besides other lands, much of the Balkan territory, Russia, and what is now Poland. The great missionaries to the Slavs were Cyril and Methodius, brothers, members of the church in Thessalonica which had been originally founded by Paul. One day there came a call for missionaries to go to Crimea and help the king of the Cazars decide between Mohammedanism, Judaism, and Christianity as the religion to displace idolatry. Cyril went and was successful.

Then came a call from Bulgaria. The Bulgarians were Tatars who had conquered the Slavic

population and adopted their language. Again a Christian woman wielded a great influence. A sister of Prince Bogoris had been a captive in Constantinople and had there become a Christian. Her efforts to convert her brother were unsuccessful until during a famine when, after his native deities had failed him, she induced him to pray to God for help. Another story says that the barbaric chieftain was terrified into accepting Christianity by a great painting of the Last Judgment with which the missionary Methodius, who was also an artist, adorned his hall after persuasion had failed to reach the king. Whatever the cause, Bogoris and many of his court were eventually baptized.

From Bulgaria, Cyril and Methodius pressed on to Hungary where they worked for the conversion of the Moravians and Bohemians. Of the glorious missionary work of the Moravian Church there will be occasion to speak later. Someone has suggested that a direct line might be traced from the call of the man of Macedonia down through the Thessalonian Church and, through the Moravians, out to the ends of the earth.

Cyril and Methodius translated the Bible into the Slavonic tongue, after having reduced that language to writing. They made use of Greek, Armenian, and Hebrew letters in the alphabet they invented. So again missionaries gave a whole people the Bible in their own tongue and

it was they also laid the foundation of a great literature.

The greatest nation adhering to the Eastern Church came peacefully to Christianity. In 955 Princess Olga of Russia journeyed to Constantinople to learn more about the Christian religion. There she was baptized. Returning to Russia, she tried to persuade her son to accept her faith, but that hardy warrior continued to wrap himself by night in a bear-skin and sleep on the ground with his head pillowed on a saddle, and by day to hold to the gods of his fathers. Olga's grandson, Vladimir, came much under her influence, but for a time he too turned to paganism, even offering human sacrifices in times of great stress. Emissaries of each of the three great religions sought him as a convert. He sent representatives to view these several religions at work and they returned greatly impressed by what they had seen in Constantinople, particularly in the great Church of St. Sophia.

The conditions on which Vladimir finally accepted Christianity have already been stated. He caused the huge idol, Peroun, to be dragged in disgrace from its temple and flung into the Dnieper (this was in 992) and erected a Christian church where the temple had been. At the suggestion of missionaries, Vladimir instituted careful and systematic education. How different

might have been Russia's history if later emperors had not put a stop to the education which was a natural accompaniment of Christian missions!

Such, in very brief outline, is the story of the coming of the gospel to our forefathers in Europe. We may question some of the methods used and we may be disappointed at some of the results. It is certain that many thousands came into the Church from wrong motives. Often there were very considerable advantages connected with conversion or very serious disadvantages attached to remaining outside the Church. It is certain, also, that multitudes came into the Church without any reasonable idea of what it was all about. In fact, the missionaries themselves often held and preached very inadequate conceptions of Christianity. And, for the most part, no systematic training of converts was undertaken.

If Europe had really become Christian, how very different must her life have been during the past centuries! It would not be a sorry tale of strife and jealousies and selfish ambitions and cruel wars that would be taught today as European history, but a story of the conquering of nature and the development of arts and sciences for the sake of peaceful peoples and the building of brotherly life. Nevertheless, a little consideration will convince most of us that the "conversion" of Europe, even in the form in which it did

take place, meant an enormous advance. Dr. C. H. Robinson puts it whimsically when he says:

In the beginning of the third century of the Christian era Dion Cassius, referring to the inhabitants of Britain, described them as an "idle, indolent, thievish, lying lot of scoundrels." As a result of Christian teaching extending over fifty generations, the proportion of the inhabitants of Britain to whom these epithets can justly be applied has perceptibly decreased.⁹

Aside from the direct religious results of mediæval missions, three very definite social results are claimed by Dr. Robinson; namely, the increased value set upon child life, the care of the sick and afflicted, and the abolition of slavery.¹⁰ In addition, as has been noted, the missionaries were largely responsible for the spread of agriculture and the peaceful arts, the beginnings of education and of literature, the lessening of cruelty, and the growth of justice and kindness. Dr. Robinson says again:

At the time of the Christian era the whole Roman Empire did not contain a single hospital. The first of which any record exists, and which was the forerunner of those that are now to be found in almost every town in Christendom, was built at Rome by a Christian lady named Fabiola, in the fourth century. Another founded by the Christian emperor Valens at Cæsarea dates from about 375. The French equivalent for hospital, Hôtel-Dieu, suggests its Christian origin.¹¹

⁹ C. H. Robinson, *History of Christian Missions*, p. ix.

¹⁰ *How the Gospel Spread Through Europe*.

¹¹ C. H. Robinson, *How the Gospel Spread Through Europe*, p. 173 f.

In summing up this period, Dr. Bliss says:

Neither Greece nor Rome produced a single character of the type of Patrick, Columbanus, Boniface, or many of their associates. However ignorant and uncouth the masses of Central and Northern Europe, they far outshone in purity and nobility of life the corresponding masses of the best civilization that preceded them, and still more perhaps their own ancestors.

Christianity had planted the seeds of growth. Whatever of intellectual, moral, social, civil, political development there is in Europe or America today can be traced directly to the labors of the missionaries of that time, while the Christian Church owes them a debt of gratitude scarcely less than it owes to the apostles who under God gave them their inspiration.

They furnished both an inspiration and a challenge to the modern Church in its advance to lands then practically unknown. If Christianity then, with the comparatively feeble and inadequate means at its command, could subdue such diverse and such hostile races as the Celts, Norsemen, Goths, Slavs, Magyars, it surely need not fear failure with any other. If almost single-handed its missionaries could do what those did, the modern missionary with the cordial, hearty support of a great Church behind him should accomplish much more.¹²

¹² E. M. Bliss, *The Missionary Enterprise*, p. 34.

CHAPTER III

BRINGING THE CROSS TO THE NEW WORLD

ONE March day in the waning years of the fifteenth century a tiny, sea-battered boat making its way among the trim merchant vessels of many cities came to rest in the harbor of Palos, Spain. Gathering together the trophies of his voyage, "gold, cotton, strange beasts and birds, and two wild-eyed painted Indians," the boat's commander went off to Barcelona where the royal court was being held, to report to the sovereigns who had sent him forth. Soon amazing news was running like fire along all the roads and up and down all the rivers. And wherever the story was told, it must have come as word of a great deliverance.

For, generation after generation, like the inhabitants of some beleaguered city, western Europeans had been watching relentless foes draw more and more narrowly the lines that shut them in from the rest of the world. Along the eastern border pressed the barbarian hordes that had again and again sent terror through the lands of the West. Southward and southeastward the fierce Ottoman Turks had drawn an impenetrable cordon. All Europe had trembled as the Moslem hosts hammered at Constantinople and finally broke the long resistance of the continent's south-

eastern bulwark. So had been closed the last of the ancient routes to the much-needed spices and other treasures of the Indies.

To the west lay the barrier of a mighty, unknown ocean, invested by the common mind with all manner of terrors. But daring spirits must find a way out. In 1445 Portuguese ships, beating down the coast of Africa farther than any of their predecessors, had found a great river and fertile country where tradition had painted dreary desert. A new world had begun to appear before the eyes of men. In 1486 a Portuguese, Diaz, had rounded the southern end of that vast continent. There was, then, a possibility of a water route to the Indies. And then the great year, 1492! Armed with the newly acquired mariner's compass and a conviction that the world was a globe, Columbus with his three tiny boats had dared the open ocean, sailing west in search of Japan and China. And now he was back, having found beyond the great deep, fair lands of strange people and fabulous wealth.

With an eagerness that is hard to picture, the boldest spirits of western Europe poured out across the ocean path Columbus had traced or down along the older African route to launch such an age of exploration and conquest as the world had never seen before nor has seen since. Church and State united to speed Columbus back to the West with a great fleet of seventeen vessels and

express permission from the Pope to take possession of the new lands for the Spanish crown. In 1498 Da Gama sailed around the Cape of Good Hope, up the east coast, and across the Indian Ocean to India. A few years later the Portuguese reached Java, and in a few more they held possession of a great and rich empire in the Malay Archipelago. And only thirty years after Columbus found America a little ship that had started west three years before came sailing back from the east, having circled the globe.

To none did the stirring news of those days bring more joy than to the authorities of the Church. Once mistress of the whole Western world, the Church had watched hosts of "infidels" overrun vast areas of her fairest territories until, for all her claim of world authority, she was shut up within very narrow bounds. Since the days of the evangelizing of Europe there had been very little missionary activity on the part of the Roman Church. Now and then a few eager monks had set out for some eastern land. But the Church had been consolidating her position in western Europe. She had become officially established in every land, alongside the government; and her claim of absolute authority over all men had been more and more accepted, until she had wielded by far the greatest power in Europe and had been able to dictate to kings and emperors. Latterly her power had shown signs of waning

and there was a rising tide of protest against the corruptions that had crept into the whole fabric of the Church.

In Spain and Portugal, however, the Church was solidly established, and these were the lands that for geographical and other reasons led in the first great burst of exploration. The Pope was quick to put his blessing on the explorers of Spain and Portugal and generously divided between them all the new land that might be found. So Portugal claimed vast dominions in the East, together with Brazil in South America; while Spain in a very few years overran all the rest of South America as well as Central America, Mexico, and a great part of what is now southwestern United States from the Gulf of Mexico to the Pacific and northward to Oregon. Florida and the islands were also Spain's. And in all these areas the Church was quickly established.

On his second voyage Columbus was accompanied by twelve missionaries, led by a vicar apostolic. The first Christian chapel in the New World was built on the island of Haiti two years after its discovery.

The rapidity of the outward extension of the Church in the New World was almost as amazing as the dazzling events of discovery and conquest. The subjugation of Mexico was completed in 1520. Within twenty years the Indians were nominally Christian, not only throughout what we now call

Mexico, but up through our own Southwest, all the way to the present Washington line. Through a great part of this vast region monasteries were founded, churches built, and the regular offices of the Roman Catholic Church carried out. No doubt much of this was superficial, but it did put an end to human sacrifices and other abominable practises. Within a century after Columbus' voyages a Christian city had been founded in the heart of North America, in New Mexico, where in ten years there were eight thousand baptisms.

In many other ways this was a strange kind of "mission" work. It was not a case of missionaries going by themselves to help far-away and needy people. The missionaries accompanied conquerors who were seeking gold and glory. Doubtless the conquerors thought of themselves also, sincerely enough, as missionaries of the Church, for it was quite customary in those days to establish the Church by the sword.

Civil and ecclesiastical authorities at Madrid deliberately drew up a formal statement instructing the invader of a new province to command the rulers and the people to acknowledge the Church, the Pope, and the sovereigns of Spain. If they refused, the invader was to tell them that by God's help their land would be forcibly entered and they would be subjected to the Church and to the Spanish rulers. Further, they were to be told that their goods would be taken, that all the dam-

*and allegiance of Pope
should be punishment*

age possible would be done to the people, and that they all—men, women, and children—would be taken into slavery and sold wherever it should please the Spanish sovereigns. One historian adds: "It was found necessary to the due training of the Indians in the holy faith that they should be enslaved, whether or no."

There was, therefore, a terrible side to this "conversion" of the natives. The conquerors wanted wealth with very little regard as to how they got it. They were cruel, greedy, selfish, and lustful. They seized the riches of the lands and put the inhabitants to work as serfs or slaves to make more wealth. Too often the priests were ready instruments in all this. In the perfidious betrayal of the Inca of Peru by the unprincipled Pizarro, a priest played an inglorious part. Except in rare instances the explorers did not demonstrate at all the Christian spirit, but they thought to extend Christianity by force. Under such treatment populations were decimated, and once noble races with high achievements were reduced to a degradation from which they have not recovered even today. Millions of the descendants of these ancient peoples have not yet learned of the love of Christ.

Against this intolerable crime in the name of religion were pitted the voices, lives, and labors of some of the noblest missionaries who ever lived. With Columbus on his third voyage came

Bartholomew de las Casas, a young man who was to be the first priest ordained in America. He eventually settled in Cuba. For a time he was a planter with Indian slaves working for him. But the cruel sufferings of the natives under the Spanish yoke stirred his soul. To urge their cause he went to Spain where he was appointed "Protector of the Indians" by King Ferdinand. It ought to be said that Queen Isabella again and again pleaded for kindly treatment of the Indians and that Ferdinand was evidently interested in the subject.

The rest of Las Casas' long life—he lived sixty-eight years after coming to America—was spent in tireless service for the Indians of the islands and the mainland. Often he interposed between the conquerors and the conquered, saving the natives from massacre. In the hope of delivering the Indians from enforced labor that was far beyond their strength, he favored importing Negro labor from Africa, evidently thinking that Negroes could endure the conditions more readily. This great mistake he came to regret bitterly before he died.

But in his life and spirit Las Casas was far beyond his day. "At a period when brute force was universally appealed to in all matters, but more especially in those that pertained to religion, he contended before Juntas and royal councils that the missionary enterprise is a thing

that should stand independent of all military support, that a missionary should go forth with his life in his hand, relying only on the protection that God will vouchsafe him, and depending neither upon civil nor military assistance.”¹ In any list of the world’s great missionaries Las Casas deserves an honored place.

In the very midst of the explorations and conquests there broke forth in Europe the long-threatened revolt against the Church. Among its immediate results were the cleansing of the Church itself and the flaming up of a mighty missionary enthusiasm, led by the newly formed Society of Jesus. The older orders, too, like the Franciscans, who did so much of the early work in the New World, felt the power of the new impulse.

From about the middle of the sixteenth century the Jesuits performed a tremendous service in South America. One of their greatest leaders was José de Anchieta. A brilliant lad in a Portuguese university, he attracted the attention of the Jesuits, who put him into training. So severe was the strain of kneeling at eight masses a day that his body began to give way. With the indomitable will that characterized his later life, he forced himself to continue until his spine was permanently injured and he became a hunchback.

¹ C. H. Robinson, *History of Christian Missions*, p. 401.

At the age of twenty-one he went to Brazil, which was just then being colonized. He was delegated to start a little Jesuit college, the first classical school in America. In addition to all his other duties, he found time within a year to learn the Indians' language and to write a Tupi grammar.

Besides being teacher, Anchieta became physician and laborer, musician, poet, dramatist, and above all, the fatherly pastor of the Indians. He learned how to make a tough shoe for the hard work of traveling through the wilds. The people were addicted to singing coarse songs. Anchieta wrote beautiful ones to take their places. He wrote and produced a drama to teach better ways of life. He composed splendid verse that became the foundation of Brazilian literature.

In spite of physical handicap his industry knew no bounds. When there were no books in his school, he would laboriously copy off the advance lesson for each student, sometimes being found in the morning hard at work exactly where the students had left him the night before. He would accept no assistance for himself even when he was in pain, and his gaiety and friendliness made him beloved everywhere.

Perhaps the act for which Anchieta is best known was his going voluntarily with two other Jesuits as a hostage to the embittered Indians who had finally determined to blot out the Portuguese and be done with their slave-driving for-

ever. Here for several years, often in imminent danger, Anchieta lived his quiet life of service and strove to maintain peace between Indians and settlers.

The missionary settlements of the Jesuits along the valley of La Plata and the Amazon were called "Reductions." In the early 1700's they contained more than one hundred thousand inhabitants. Here the Indians were taught the arts of peace, and elementary education was universal among them. Indeed, the Jesuits in Paraguay wrote one of the outstanding chapters in the story of real attempts at human brotherhood in the peaceful and prosperous settlements they developed against the opposition of pagan Indians and the hatred of slave-driving settlers. But it was not cheaply done. For decades there was scarcely a year without at least one martyrdom. Whatever one may think of some of the methods of these missionaries, one can but stand in homage before their devotion and their amazing courage.

Gaspard de Monroy, baffled in one of his journeys by the obstinate ferocity of an Omagua chief, who not only rejected the gospel himself but threatened the most horrible death to the missionaries and to all who should embrace their doctrine, . . . set out alone and entered the hut of the savage. "You may kill me," said the father, with a tranquil air as soon as he stood in the presence of the barbarian, "but you will gain little honor by slaying an unarmed man. If, contrary to my expectation, you give me a hearing, all the advantage will

be for yourself. If I die by your hand, an immortal crown awaits me in heaven." Astonishment disarmed the savage, and admiration kept him silent. Then, with a kind of reluctant awe, he offered to his unmoved visitor a drink from his own cup. A little later he and his whole tribe were converted." ²

The suppression of the Society of Jesus in the eighteenth century gave the Spanish and Portuguese settlers the long-desired opportunity to be rid of the troublous missionaries who had stood in the way of their oppression of the natives. To a very large extent the policy of ruthlessness triumphed.

It is of interest to note that the first university in the New World was founded in 1538 in Santo Domingo, followed by one in Peru in 1551 and another in Mexico in 1553. The first of these dates was ninety-eight years before the founding of Harvard by the Pilgrims, and the third was ninety-seven years before Harvard received its regular charter.

The French and the English, for various reasons, were much slower than the Spanish and the Portuguese in taking an active interest in the New World. But when they did start, they did it with vigor. Laying the foundations of Quebec in 1608, Champlain began to give effect to plans

² Quoted from T. W. Marshall's *Christian Missions* in C. H. Robinson's *History of Christian Missions*, p. 420.

for a New France that had been formed long before. With statesmanlike vision and great energy and courage the French extended their dominions. Their dream of empire followed the memorable explorations of La Salle up the St. Lawrence and the Great Lakes and down the Mississippi to the Gulf. In eighty years they had established themselves thus through the heart of the continent. In a century and a half they held four fifths of North America.

In France's brilliant building of an empire in the Western continent, the missionary played a large and noble part. Far from seeking to establish the Church by force, he went fearlessly and in love out into the wilderness to the most savage and hostile tribes. He shared the dangers of the unknown regions with the pioneer. The new and exposed settlements were to a great extent protected by the influence of his love and sacrifice. Bacon, in his *History of American Christianity*, writes: "The annals of Christian martyrdom may be searched in vain for more heroic examples of devotion to the work of the gospel than those which adorn the history of the French Missions in North America." To a remarkable extent the French were successful in winning the Indians to themselves and to their gospel.

In 1610 Father Fléché, said to have been the first missionary to set foot in Canada, came to Champlain's settlement. Within a year the local

Indian chief and all his tribe had become Christians. Fléché was followed by many of the choicest men and women the Church of France could send. Schools were started, monasteries built, churches established, and a very thorough missionary enterprise undertaken. A most successful work was carried on among the Hurons and Iroquois. Before Plymouth was founded French Christianity was at work in eastern Maine and northern New York, around Niagara and Lake Huron. As quickly as possible stations were established throughout the wide American possessions of France. Suddenly these splendid territories of the French were transferred to the English after the Seven Years' War. The dream of a French empire in America ended, and after a few years there was not much to show for all the heroic labor of the French missionaries.

More than a century after the Spanish and Portuguese began to take over what they considered the richest parts of the New World, no permanent settlements had been made along the whole North Atlantic seaboard, from the border of Florida to Maine. And now there were to be established along that strip of coast such colonies as would have been impossible in Columbus' time. When the great explorer sailed, the Roman Church was still the mightiest power in western Europe, dominating the people of all lands. One hundred years later practically every nation in

northern Europe had broken with Rome and set up a church of its own, holding in greater or less degree the Pauline teaching of salvation by faith, and with the common people possessing the Bible in their own tongues. It was from these nations that the colonies along the North Atlantic shore were to come.

In 1607, after numerous disastrous attempts, a permanent English colony was finally planted in Virginia, at Jamestown. With canvas for shelter, religious services were begun, and continued not only on Sunday but also every morning and evening, even when a large share of the colony consisted of worthless rascals. Remembering the colonization of Virginia as a commercial undertaking whose supporters hoped to reap large returns on their investment, we are likely to forget that the leading backers of the colony had a sincere religious purpose and were able in a time of crisis to appeal to the British public in behalf of an enterprise so full of hope for the furtherance of the gospel. The Virginia Company, that sent forth the Jamestown colony, was in large part a Puritan organization. Its leaders represented that party in the English Church which was striving for reform.

The Company made every effort to establish vital religion in the colony, selecting the governors and pastors with utmost care for that purpose. More than one of the governors labored

earnestly for the spiritual welfare, not only of the colonists, but also of the Indians. It was from one of them, Sir Thomas Dale, that Pocahontas received instruction in Christianity. He said that for the winning of that one soul he would consider his labors in America well spent. The Virginia Company would have welcomed the Pilgrims from Leyden as settlers at Jamestown, and did keep in close touch with them after they settled in Massachusetts.

But in time the reactionary party under the Stuart kings gained the ascendancy in England; the Company's charter was revoked; and the king's servants, the bishops, were able to dictate the church affairs of the colony of Virginia. All too generally they filled church offices with unworthy men. Religion in the colony fell into a bad way. Non-conformists were persecuted and driven out—to be welcomed by the Catholic governors of Maryland! Years later Quakers, Presbyterians, Baptists, and Methodists helped revive Christianity in Virginia and other southern colonies.

Two years after Jamestown was founded Henry Hudson, in the service of a Dutch commercial company, explored the river that bears his name. Soon enterprising Dutch merchants had developed trading posts on Manhattan and along the Hudson and Delaware Rivers. Colonization began very soon after Plymouth was set-

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tled and, under the control of the powerful Dutch West India Company and then of the Dutch Government, a prosperous commercial state was developed. In 1626 services of worship were held above the horse-mill in Manhattan. Two years later the little village welcomed a minister, Jonas Michaelius, who was able to gather fifty communicants for the Lord's Supper and to organize them into a Reformed Church. The Collegiate Church of New York City has had a continuous history from the days of New Amsterdam.

The cosmopolitan character, even in its very early days, of the city that was to become New York is attested by the fact that, by the middle of the 1600's, Manhattan is known to have contained Calvinists, Catholics, English Puritans, Lutherans, Anabaptists, and others, in addition to adherents of the Dutch Reformed faith. Despite the persecuting tendencies of one or two overzealous governors, the Dutch in general brought to America the tremendous hatred of persecution and the love of liberty gained in their long and heroic struggle against the mighty power of Spain. Britain eventually asserted her claim to New Netherland and overcame the Dutch Colonial Government. The Church of England became the established church of New York.

Of the great moments in the history of the human race, surely one of the greatest was in the

crowded cabin of the *Mayflower*, tossing in a wintry sea off the unknown coast of Massachusetts on the evening of November 21, 1620. A flickering light made weird shadows in the corners of the little room and brought out the strong faces of earnest men as one by one they signed their names to a document "in the presence of God and one of another, covenanting and combining themselves together into a civil body politic."

The little company had already been exiles in a foreign land for twelve years and had now come to an uncultivated and hostile shore to maintain its own life and to worship God according to its own conscience. Here, without asking leave of ruler or governor, a majority of the men of the company formed themselves into a state. In like manner they set up in the new land a church that did not derive its authority from any church in Europe, but in which the members bound themselves together to worship and serve God, and in which ordination to the ministry came from the people of the church itself.

The Pilgrims soon had as near neighbors a large and flourishing colony of Puritans who had not separated from the Church of England. Eight years after the landing at Plymouth came a pioneering party who, with those who remained from an earlier settlement, formed the town of Salem (meaning "peace"). A royal charter was secured, establishing what amounted to a free

Pilgrims
at
Plymouth
1620

Pilgrims
colony

commonwealth in the wilderness. The next year came six vessels with four hundred people and ample tools and equipment. The increasing persecution of Puritans in England worked out strangely for the good of Massachusetts. In 1630 the officers of the company that held the royal charter brought their charter to America, and Massachusetts became practically an independent republic. By the end of ten years from that date some twenty-one thousand Englishmen, or four thousand families, had migrated to Massachusetts in three hundred ships, at a cost of something like a million dollars.

These Puritans had been bitter opponents of the Separatists in England, but in America they not only became fast friends of the colony at Plymouth but soon adopted the same church policy. A service was held in which the first ministers were chosen by ballot and inducted into office with prayer and the laying on of hands. Congregationalism, supported by public funds, became the established form of church life in Massachusetts. The people were quick to build churches, and in a remarkably short time had set up Harvard College, particularly to educate leaders for the churches.

A state in which the church is practically indistinguishable from the government is not likely to remain long a pleasant place for everybody. Groups of people soon began to break away from

Massachusetts and form other settlements in New England. Sometimes whole churches under the leadership of their pastors would migrate. So, under very able men, were established the New Haven Colony and the Hartford Colony, the latter with what has been called "the first example in history of a written constitution—a distinct organic law constituting a government and defining its powers." This document was to have a notable place in the history of free constitutions in America.

A number of exiles from Massachusetts found refuge in New Hampshire, where little settlements for fishing and other purposes had been made very early and where colonization by English Puritans had been vigorously encouraged. Fleeing from Massachusetts, in the dead of winter, to friendly Indians with whom he had evidently made previous arrangements, Roger Williams planned to establish an Indian mission. Then he thought of a refuge for others who had difficulty in getting along with the established colonies. It was not long before he had as neighbors Mrs. Ann Hutchinson and some of her followers, banished from Massachusetts for what was called heresy. Finally Williams conceived the daring project of a state where everyone would be welcome and free, no matter what might be his or her religious convictions. Quakers persecuted in Massachusetts and New Netherland, Baptists

fleeing from various places, and numerous other kinds of folk, some of them not very helpful, found a haven in Rhode Island and Providence Plantations. To attempt such a state was a heroic undertaking. There were troubles within and persecutions from the other New England settlements. But Williams and his friends finally succeeded and the little colony made an altogether incalculable contribution to the cause of real religion and the development of free institutions.

Even before the founding of Rhode Island there was established a colony that was soon to declare religious liberty. Maryland was planned by Lord Baltimore as a home for Roman Catholics who were being persecuted in England. When the Catholics were slow in coming, the proprietor, who had a huge real estate project on his hands, offered a haven to persecuted people of whatever faith, especially inviting some Puritans for whom the royal governor of Virginia was making life hard. Quakers as well as Presbyterians prospered in Maryland. It may be remarked that when the Protestants came to be in the majority in the colony, they were not overgenerous toward the Roman Catholics. Eventually, as in numerous other colonies, the Church of England was officially established.

The Gloria Dei Church in Philadelphia and the Old Swedes Church in Wilmington remain today as monuments to one of the purest attempts to

bring Christianity to America. The great Protestant leader, Gustavus Adolphus of Sweden, for years cherished the hope of planting a colony that would be "a blessing to the common man as well as to the whole Protestant world." After his lamented death in the Battle of Lützen in 1632, men of like spirit attempted to carry out his purposes in Delaware. Almost within the area of what is now Philadelphia, forty years before the coming of William Penn, the beloved Swedish Lutheran pastor, John Campanius, was preaching the gospel in two languages, to his countrymen and to the Delaware Indians. The Swedish colony was soon captured by the Dutch, the Dutch power, in turn, was overthrown by the English, and the fine Swedish population was absorbed into the common stock of the colonies.

There was a long gap in the founding of colonies while things were unsettled in England. Then Charles II, restored to the throne of his fathers, bestowed the Carolinas on favorite friends, who promptly opened up immense real estate developments. The Church of England was made the established church and attracted many of its members, while numerous kinds of dissenters poured in, in response to the promise of liberty of conscience to all. All the later colonies offered religious liberty from the outset.

North Carolina was settled largely from the other colonies. Puritans, ill-treated in Virginia,

crossed over into the Carolinas. Quakers had a tremendous influence and early in the eighteenth century were reckoned to form one seventh of the population. Among the Quaker missionaries to the southern colonies should be mentioned John Woolman, a true apostle of Jesus Christ.

South Carolina was settled direct from Europe. Some of the earliest American Baptists are to be found here. They came from England. Later they were joined by a Baptist church from the Massachusetts Colony. Two shiploads of Dutch Calvinists came very early from New York. French Huguenots came in large numbers and built their religious fidelity and devotion into the foundation of the colony. An influx of Scotch-Irish Presbyterians, coming a little later, had marked influence on the life of South Carolina. Among the great names in her history a very large number have been either French or Scotch. Lutherans also came to the Carolinas.

When the colonies of New Haven and Hartford united to form Connecticut, the plan of agreement seemed to some of the members of the New Haven colony to give up precious things, so a whole town and church, headed by the pastor, left all that they had won by thirty years' toil, and migrated to New Jersey, there to found the city of Newark. They were joined by other Puritans from New England. Then they acquired as neighbors a very considerable number of Scotch Covenanters,

especially when the bitter persecutions of James II drove out many of the best people of northern Britain. Of course, the Dutch had been in New Jersey since the earliest days of Dutch colonization. The long-persecuted Quakers began to find a home when Quaker proprietors came into possession of West Jersey and later of East Jersey also. They proclaimed, "We lay a foundation for after ages to understand their liberty as men and Christians, that they may not be brought into bondage but by their own consent; for we put the power in the people."³

William Penn, a devoted Quaker, who somehow remained a favorite of the corrupt courts of the last two Stuarts, was called in to settle some difficulty in New Jersey. He was inspired to conceive a "Holy Experiment," as he called it. The king owed Penn a large debt which there was no chance of his ever recovering. He tactfully arranged to receive instead a huge domain in America, with practically unlimited rights of jurisdiction. He invited colonists, promising civil and religious liberty and voluntarily offering to turn all his power over to the people. Land was offered at forty shillings for a hundred acres and a small quit-rent. Through the Friends' correspondence the news spread afar. Word soon reached the oppressed groups on the Continent.

³ Quoted in L. W. Bacon, *History of American Christianity*, p. 111.

The response was tremendous. In 1683 Philadelphia consisted of three or four cottages; two years later it contained about six hundred houses and boasted a school and a printing press. By the end of the century it was a thriving town.

Large groups of Mennonites and other persecuted sects came from Germany, especially fugitives from the Palatinate who became the forefathers of the "Pennsylvania Dutch." There were later migrations from the Lutheran and Reformed Churches of Germany. Colonial Pennsylvania came to consist of about one third Quakers, one third Germans, and one third miscellaneous, of whom many were Welsh.

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From a Christian point of view the last of the original colonies, Georgia, founded long after the others, in 1733, had one of the noblest conceptions of all. General James Oglethorpe, after a distinguished military service, entered Parliament at a very early age and began a career as a social reformer, almost single-handed. The shocking condition of those who were imprisoned for debt stirred him deeply. Not content with relief measures in England, he projected a colony where these unfortunates could make a new start in life. All who were persecuted for their faith in any land would also be welcome. Whereas some colonies were business ventures, this was an enterprise of philanthropy. Oglethorpe, as governor,

and the trustees of the territory served without pay, and Parliament voted ten thousand pounds to promote the work—the only government subsidy granted to any colony. Among the many groups attracted to Georgia were Moravians, communicants of a church which was already embarking on foreign missionary endeavors that were to write a glorious chapter in the history of Christianity.

So were established the colonies that were to grow into the United States of America. It would be unfair to leave the impression that they were entirely founded by religious people and for high Christian purposes; far from it! All sorts and conditions of men came to the New World, and from all sorts of motives. Ambition, greed, bigotry, as well as the ordinary desire to get ahead in the world, all played their part in the early life of the colonies.

On the other hand, any interpretation of the founding of these colonies that leaves out the great religious purposes which animated the outstanding leaders and upheld thousands of the common folk simply ignores some of the most patent facts of history. In every colony the religious motive was present and in most of them it was dominant. As good an authority as Bancroft, in summing up the story of the colonial period, says:

Our fathers were not only Christians but almost unanimously they were Protestants. The school that bows to the senses as the sole interpreter of truth, had little share in colonizing our America. The colonists from Maine to Carolina, the adventurous companions of Smith, the Puritan felons that freighted the fleet of Winthrop, the Quaker outlaws that fled from jails with a Newgate prisoner as their sovereign—all had faith in God and in the soul.⁴

As a matter of fact many of the strongest elements in the making of America were groups who came distinctly for religious reasons. For the most part the rulers of northern Europe had no more idea of letting the people choose their own religion than had the Roman Church. There were authoritative state churches to which everyone must conform or suffer. So life was made unbearable for many thousands whose minds or consciences would not let them conform. They were likely to be among the ablest and best people of the land. Yet for generations the short-sighted policy of rulers drove them to seek escape. And during those generations the American colonies offered room and opportunities for all. So there came to the colonies great companies of men and women whom any government might have rejoiced to claim as citizens.

We have seen them founding Plymouth, Massachusetts Bay, and other colonies. We have seen them in large numbers seeking a haven in already

⁴ Quoted in Clark, *Leavening the Nation*, p. 19.

established colonies, Baptists and Quakers, Menonites and Dunkers, thousands of refugees from the Palatinate, and French Huguenots, escaped from long suffering. All these built their sterling qualities into the very bedrock of America's character.

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One of the most numerous and valuable of these immigrations was that of the Scotch, the Irish, and the Scotch-Irish, especially in the years 1665-1685, when they were bitterly persecuted by Charles II. For twenty years they landed at the rate of twelve thousand a year in Philadelphia alone. They settled largely in New Jersey, Pennsylvania, Maryland, and North Carolina, and formed an element of great strength in the rising churches of the new land as well as in the long struggle for liberty and the establishing of free institutions.

While all these peoples were establishing a civilization in the New World, what did their coming mean to the original inhabitants along the Atlantic coast? The avowed purpose of many of the earliest settlers, expressed again and again, was to do the Indians good. As early as the reign of Edward VI (1547-1553) instructions had been issued to navigators that "the sowing of Christianity must be the chief interest of such as shall make any attempt at foreign discovery."

The first charter for an English colony in America, granted a quarter century before James-

town, refers to the compassion of God "for poor infidels, it seeming probable that God hath reserved these Gentiles to be introduced into Christian civility by the English nation."⁵

ptism first did record
The baptism of an Indian by the English is recorded twenty years before the founding of Jamestown, during one of the numerous unsuccessful attempts at settlement. A large contribution for missionary work in America was made the next year. Sir Walter Raleigh gave one hundred pounds to the Virginia Company "for the propagation of the Christian religion in that settlement."

list earliest only missionaries
The Pilgrims and Puritans professed that the winning of the Indians to Christ was one of the chief purposes of their colonies, and they soon took measures to spread Christianity among the natives. Perhaps the greatest of the early missionaries to the Indians was John Eliot, a young graduate of Cambridge, who became pastor of the church in Roxbury, Massachusetts, eleven years after the landing of the Pilgrims. Much impressed by the need of the natives, he gave himself for fourteen years to the study of the Algonquin language. The wigwam of a friendly chief was the setting for his first sermon to the Indians in 1646. A movement of Indians toward Christ began almost at once. Soon a civilized Indian

⁵ Quoted in C. H. Robinson, *History of Christian Missions*, p. 368.

community was rising in the wilderness, with the people governing themselves by laws of their own making and eagerly learning agriculture and industry, and with the children attending school.

Eliot's work extended farther and farther into the wilderness. Soon there came opposition and persecution, and he was glad for a grant of land near Boston on which to gather the Christian Indians. There they built a Christian community, which they called "Natick," binding themselves by this covenant:

The grace of Christ helping us, we do give ourselves and our children to God to be his people. He shall rule over us in all our affairs, not only in our religion and the affairs of the church, but also in all our works and affairs of this world.⁶

By 1671 some ~~thirty-six~~ hundred converted Indians had been gathered into fourteen of these "praying towns." Thirty years from the founding of Natick the Christian Indians numbered ~~eleven~~ thousand. Along with his increasing labors Eliot kept up a work of translation, finally making the Bible and other books available for the Indians in their own tongue.⁷

Moved largely by Eliot's labors, Puritan ministers of England and Scotland urged Parliament to undertake measures to win the Indians to the

⁶ From *Winners of the World*, quoted by R. H. Glover in *The Progress of World-Wide Missions*, p. 86.

⁷ Some \$33,000 was recently paid in England for an original copy of one of these books.

Christian faith. The result was "The Society for the Propagation of the Gospel in New England." Collections for the Society's work of preaching and of educating Indian children were ordered to be taken throughout all towns and parishes. The first collection amounted to \$60,000, a fine sum for those days.

Among those who followed in Eliot's footsteps was Roger Williams, who very early learned the Indian tongue and worked among the natives. Five generations of the Mayhew family, beginning in 1641 and carrying on until 1806, ministered to the Indians of Martha's Vineyard, Nantucket, and the Elizabeth Isles off the coast of Massachusetts. Other very early missionaries to the Indians were Alexander Whitaker, called the "Apostle of Virginia," and Thomas Dale, of the same colony, Campanius among the Swedish Lutherans, and the sterling Dutch Dominie, Megapolensis, who, when religion was in anything but a flourishing state in New Netherland, carried on a great labor of love among the natives of a large section near Albany.

King Philip's War
The devastating King Philip's War broke up John Eliot's work and left him an old man amid the ruins of the great edifice he had seen arising. So, in place after place, tragedy befell the most hopeful missions to the Indians. It was perhaps inevitable that clashes should come between the Indians' old way of life and that of the colonists.

But there seems abundant evidence that had a really Christian plan been worked out, the Indian could have been won to a great share in the new states that were being built. However, no adequate plan was ever made for him to have a place in the life of his own land. And as the colonies developed, he was again and again pushed back.

Yet every revival of religion brought a new interest in the welfare of the native Americans. When toward the middle of the 1700's the "Great Awakening" stirred the churches to new life, it seemed again that the Indians might all be won to Christianity and civilized ways of living. Pastors and evangelists took large numbers of Indians into the churches. So zealously was Christ preached among them that in whole sections heathenism appeared to die out among the natives. The great Jonathan Edwards, William Tennant of Log College fame, and other very able leaders of the Church were active in seeking the Indians.

But the most famous missionary of this revival period was David Brainerd. In four years of active ministry he accomplished a memorable success and lived with such apostolic zeal that the spiritual influence of his life extended through generations and into many lands. He labored in Connecticut, Pennsylvania, and New Jersey. Of his work in the last state it has been written, "His success here was perhaps without a parallel in

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heathen missions since the days of the apostles." Burning out his life before he was thirty, he became the inspiration of Henry Martyn, who went to live gloriously a few brief years in India and Persia, leaving likewise a deathless heritage. William Carey also received much of his impetus from the life of David Brainerd, as have many missionaries since.

Of all the noble missionaries who in nearly every colony loved the Indians with a great love and sought them for Christ, it is impossible to mention even the names here. As the Indians were pushed westward, earnest men followed them into the wilderness to try to give them the true knowledge of the God whom the white men often so poorly served.

These servants of Christ often had to stand between the Indians and the selfishness of the white settlers, and in the end their work was largely frustrated by the unscrupulous greed of their fellow-colonists who professed themselves Christian. There are no finer pages in the long story of missions than those that record their loving and often heroic service. The dreams of these pioneer missionaries to the Indians are still unfulfilled, but many faithful workers are following in their footsteps and their visions may yet be realized.

On the momentous day when the colonies declared themselves an independent nation there had been more years of American colonial history

than there have been of national history since then. In those long years the churches were being prepared for the great tasks that lay ahead. There is room here barely to mention two or three outstanding items in the preparation.

The various branches of the church were firmly organized, established, and extended. An appeal for help from persons of the Reformed faith in Maryland to the Presbytery of Laggan, Ireland, in 1683, brought over Francis Makemie. He became a tireless missionary in Maryland and Virginia, and was instrumental in bringing over other Presbyterian ministers and building up many churches. Under his leadership was formed the first Presbytery in America, at Philadelphia, in 1706. A few years later there were enough Presbyteries to organize a Synod. In like manner were organized and extended the Lutherans, the Reformed churches, the Friends, and many others. Colleges were built to train men for the ministry.

After the Revolution many of the churches had to face very difficult years of readjustment. This was particularly true of the churches that had been closely tied to the mother country, such as the Episcopal and the Methodist. Gradually also the churches that had been tax-supported had to learn to live without state aid. They did learn; more than that, they learned to carry their share in the great home mission task.

There was, too, a spiritual preparation of the

churches. The first powerful American revival, known as the "Great Awakening," had a profound effect on life in the colonies. The initial ~~force of religion~~ had waned as the hard days of the early settlers had passed and an easier manner of life had come. Dominie Frelinghuysen of New Brunswick, New Jersey, Jonathan Edwards of Northampton, Massachusetts, and other leaders began to preach a religion of power and moral earnestness. The response was immediate and widespread.

Then came George Whitefield. He had been a companion of Wesley in the famous "Holy Club" in Oxford. One of the most eloquent and powerful preachers in the whole history of the Church, he toured the colonies almost from one end to the other, preaching to vast congregations. Churches were stirred to their depths, many thousands were converted, pastors were quickened to more earnest effort. Altogether, in spite of many extravagances, there was a great new birth of religious faith and life. And as usual in such cases, missionary enthusiasm was awakened. One of the first results of Whitefield's preaching in the South was a practical movement to teach the slaves, who up to that time had largely maintained the miserable fetish worship of Africa. Increased efforts to reach the Indians were made in many places.

The Methodist movement, with its insistence on the vital experience of salvation and on holy liv-

ing, made a powerful contribution to the religious life of the colonies. Starting in England in the middle of the 1700's, it soon reached America. Francis Asbury, the great circuit rider, became head of the Methodist Church in the colonies and by his wisdom and devotion and remarkable ability rendered an incalculable service to American Christianity. Under his leadership was built up that system of itinerant preaching that was to play so great a part in reaching the frontier districts for Christ. No wonder that the debt of America to the circuit rider is recognized by the erection of Asbury's statue in Washington.

One other great achievement of the colonial period was the winning of religious freedom and the separation of Church and State. Perhaps it was natural that the Reformation should thus be carried to its logical conclusion in America where people of so many different opinions had sought homes. Those who had fled from persecution in Europe were not likely to submit easily to religious oppression in America. Nearly every denomination had a share in the struggle for freedom. It was a long and hard fight and many suffered bitterly in the course of it, but at last the victory was written into the first amendment to the Constitution of the United States. So, as the new nation was born there was a free Church in a free land. There awaited it such a task as no state church ever could have performed.

CHAPTER IV

THE WINNING OF AMERICA

EMERGING after weary weeks from the dim semi-daylight of the tangled forests where they had silently followed the blazed trails and built their fires carefully in hidden spots for fear of lurking Indians, a little company of men, women, and children gazed in wonder on the smiling beauty of the blue-grass country. It was better than the visions they had seen as they had sat spellbound around the great fireplaces of their Virginia foothill cabins, drinking in the words of that mighty hunter, Daniel Boone. They had not been wrong when they had left behind the homes they had won through years of labor in that rough country and, with the meagerest possessions—some seed for sowing, a few essential tools and household belongings, a number of horses and cattle—had followed the “long hunter” as he turned his face to the West again, at the first signs of spring, and started the toilsome journey on foot over the trackless ranges to his great hunting grounds.

In the year that the embattled farmers of Lexington and Concord launched the struggle which was to win freedom for the American commonwealths along the Atlantic shore, these frontiersmen laid the foundations of a commonwealth

beyond the Alleghenies. As a matter of fact the beginnings of the first commonwealth west of the mountains were already flourishing. As early as 1769 a certain William Bean had built a cabin in what is now eastern Tennessee. So eagerly did homeseekers follow him from Pennsylvania, Maryland, Virginia, and the Carolinas that three years later a constitution was drawn up and adopted by the "Watauga Association" of settlers along the headwaters of the Tennessee River.

Thus, during the very years when the colonies were becoming a nation, the pioneer spirit that had brought them into being burst over their western barrier and started the new nation on a great career. America's destiny was not fulfilled in the winning of independence—America was just begun. The hope, the freedom, the opportunities, the home after their heart's desire, that had beckoned men and women westward over perilous leagues of ocean were to beckon them farther and farther west over all manner of obstacles. And the high purposes and ideals that had come with the brave from many lands, and the religious and political liberty that had been won in the New World were to have a mighty theater for their fulfilment.

The treaty that ended the Revolution established the western boundary of the United States at the Mississippi River. What could the young

republic do, one might have asked, with a territory several times the size of any land in Europe except Russia? Yet, even as the treaty was being signed, stout-hearted pioneers were making a start on the herculean undertaking of possessing the new lands beyond the mountains, lands into which could have been fitted almost exactly the areas of Great Britain and Ireland, France, and the Austrian Monarchy, as those nations stood at that day.

With the establishment of peace, so great a tide set over the ranges that the first national census, taken seven years later, found thirty-five thousand settlers in Tennessee and seventy-three thousand in Kentucky. In another two years Kentucky was added to the states along the Atlantic as a full-fledged member of the Union; four years later Tennessee likewise became a state, while the second census, in 1800, reported nearly a third of a million people in the two new commonwealths. By that time tens of thousands were pouring into another vast frontier area.

The region north of the Ohio, closed at first by the ferocity with which the Indians repelled all invaders, had been opened in 1787 by action of the Continental Congress. Government protection against Indians was promised, land was offered free to Revolutionary soldiers in lieu of pay, and the system of territorial government was set up looking toward the development of new states.

The famous Ordinance of 1787 forbade slavery forever in the Northwest Territory, guaranteed the right to worship according to conscience, and strongly encouraged "schools and the means of education."

The next year Marietta, Ohio, was founded by a company of New Englanders who had built a large, ungainly barge at the headwaters of the Ohio River, christened it the *Mayflower*, and then, like many thousands who were to follow, had entrusted themselves and their possessions to the westward flowing waters, making no provision for a way to return. A few years later Moses Cleaveland began the settlement of the region along Lake Erie. He was rapidly followed by thousands, especially from Connecticut. Multitudes poured into the Northwest Territory from many states, including the recently settled frontiers of Kentucky and Tennessee. By 1800 there were fifty thousand settlers. Three years later Ohio became a state. The census of 1820 reported two million inhabitants west of the Alleghenies.

What a heroic undertaking confronted the statesmen of the young republic, to lay sound foundations for national life amid such breathtaking expansion! And to make sure that all that was most precious in America's heritage was not only preserved but given the chance for greater development in the new commonwealths that were arising almost overnight, here was as tremendous

a challenge as ever came to those who care for the things of the spirit. While the multitudes of pioneers were staking out claims for themselves and carrying on the prodigious labor of wresting homes from the wilderness, some were claiming new sections for Christ and throwing their lives with abandon into making good the claim.

In the eager trains of frontiersmen toiling on foot up the rough mountain slopes and pouring over the passes into the first Tennessee settlements was one whose old gray horse bore an unusual burden, a sackful of books. Samuel Doak, minister of the gospel, educated at Princeton, had walked the long miles across Maryland and Virginia in order to throw in his lot with the hardy frontier folk. Through the crucial formative years of the new country he was to be a most powerful influence.

The Declaration of Independence was only a year old when this "apostle of learning and religion in the Southwest" founded Salem Church in a log house near Jonesboro, Tennessee. In the very midst of the Revolution he opened Martin's Academy, a log high school, which later grew into Washington College. And George Washington was still president of the nation whose freedom he had done so much to win when Samuel Doak founded Tusculum Academy, which was to grow into Tusculum College.

Three years after the Ordinance that opened

the Northwest Territory, a church was organized by a group of Baptists at Columbia, near Cincinnati. Three years later they erected a church building. Two of the first acts of the company that founded Marietta were the staking out of a parsonage lot and the setting aside of two townships for a university. The people who followed Moses Cleaveland into the "Western Reserve" largely took their churches with them; in thirty years ninety churches were planted in that area.

In this religious pioneering men and women of many denominations shared. Methodists, Baptists, Presbyterians, and Congregationalists all labored valiantly to see that the church was planted in the new communities. Perhaps the first Christian service of worship in Kentucky was held in Boonesborough, the first settlement, by a minister of the Church of England. The first missionary to the white settlers of that commonwealth may have been Joseph Rodgers, a Dunker—that is, a member of one of the persecuted sects that had found haven in Penn's colony. The denomination known as United Brethren did not come into being till shortly before the Revolution. Yet by 1808 John Pfrimmer, a member of that Church, together with his associates had established a line of mission stations all the way from Pennsylvania to the western border of Indiana. In that year he settled in southern Indiana, then practically an unbroken wilderness with almost no roads. In

constant labors and long missionary tours he helped establish the church in the very beginnings of a wide area.

But the task of keeping religion and education abreast of the frontier was a staggering one, not only because the borders moved with such startling rapidity, but because of the perils attendant on frontier life. The subduing of a wilderness is inevitably rough work. It strains all the powers of those who engage in it and leaves little time or energy for things of the spirit. The constant struggle for physical necessities is likely to induce a materialistic attitude toward life. Moreover, there is generally very little money for schools and churches. Hence, nearly every frontier faces the danger of mental and spiritual illiteracy and poverty, while many face a desperate struggle for the very preservation of the moral life itself. Among those who go to the borders of civilization are not a few who are glad to leave religion behind. And there are likely to be some wild characters who want to be free from all law and order. Into one county in Kentucky fled so many fugitives from justice from all parts of the Union that the county came to be called "Rogues' Harbor," and the inhabitants who wanted a decent order of things were actually defeated in a pitched battle "fought with guns, pistols, dirks, knives, and clubs."

But into that county soon came James Mc-

Gready, to take charge of several Presbyterian churches and to arouse men and women to religious earnestness by his powerful preaching. A little later hundreds of families gathered from far and near to a spot in the same county to listen to the preaching of two brothers, William and John McGee, one a Methodist and one a Presbyterian, who had come through Tennessee and Kentucky stirring whole sections to new spiritual life. Eager to hear more of this preaching, the families camped in the woods for several days. An interesting American institution came into being, the camp-meeting. So well adapted was it to the conditions of the frontier that it was to play a very great part in bringing religion to the far-flung borderland of the advancing nation. Competent observers reported as many as twenty or thirty thousand people at one such gathering. A mighty spiritual awakening, remembered in history as the Kentucky Revival, began to move through the frontier country, spreading out far and wide, even beyond the boundaries of Kentucky and Tennessee. Its effects were felt in a quickening of the churches back in the settled communities of the East.

Thus men of faith, daring to face what looked like a desperate situation, brought out of it, by the power of God, great good for the whole nation. More and more as the border spread, the spiritual need of the frontier called forth men of that kind

of faith. There came into being an order of pioneer preachers as fearless, as resourceful, as aggressive as any of the other frontiersmen. Having answered the great challenge, they faced every other challenge that was involved in the confident assurance that they could meet it with the help of God.

The distances were great; tramping endless miles or spending their lives on horseback, they hunted out the new communities and were often "booked up" with engagements a year ahead. And neither storm nor flood, burning heat nor bitter cold, seemingly impassable roads nor any other obstacle could prevent them from keeping those engagements if it was humanly possible for them to do so.

The hardships of the frontier were many and great; the messengers of the gospel gladly bore more than the rest of the pioneers, braving the rigors of constant travel in primitive country, exposure and illness, loneliness and separation from their families, the dangers of lonely trails and sometimes hostile Indians, and frequently the violent opposition of men who resented their coming.

The people were very poor; the pioneer ministers endured great privation that the gospel might be planted, preaching with "naked knees," as one old pioneer wrote that he had done; receiving perhaps \$40 to \$100 salary a year, as an-

other able leader did during all the years of his missionary life; perhaps going from preaching to plowing and from plowing to preaching in order to eke out an existence for the loved ones who shared the labors and hardships of the gospel with them. John Pfrimmer took up the study and practise of medicine in order to support his family as well as to help the needy folk of his backwoods field. Gideon Blackburn, a great pioneer who established churches in Tennessee when he had to go from fort to fort in the company of soldiers, who inaugurated the eminently successful mission to the Cherokees, and who ably promoted education in Tennessee, Kentucky, and Illinois, used to farm by day and study by night, taking inkhorn, pen, and paper to the field with him to make notes on the sermons that he thought out as he plowed.

For the contribution of these men to America's life no one can be sufficiently thankful. They gave a right direction to whole communities in their formative years. They brought strong aid to every good cause. On the most struggling and hard-pressed frontiers they insisted on schools at the very beginning. Often they took an active part in shaping the public life of the new sections, as when Dr. Pfrimmer was appointed a county judge by General Harrison, the first Governor of Indiana Territory, and helped lay the foundations of a new region. But primarily they were con-

cerned that God should be known and that the new communities and the nation should serve him.

At the first these pioneers of faith responded to the call of the frontier without much outlook for organized help from the people of the settled communities. But gradually the churches of the original states began to realize the strategic importance of the tidal movement of population out to the great westward areas and to make definite, organized efforts to keep up with it. As early as 1786 the Reformed General Synod appointed a committee "to devise some plan for sending the gospel to the destitute localities." Contributions were received from the churches and ministers sent on short tours in New Jersey, Pennsylvania, and Kentucky, and even into Canada.

The Presbyterian Church organized its national representative body, the General Assembly, in 1789. The Assembly's very first action was a unanimous resolve to send missionaries to the frontier and to ask all the churches for an annual offering to support them. In 1792 the General Convention of the Protestant Episcopal Church appointed a committee for "supporting missions to preach the gospel on the frontier of the United States."

Perhaps the first regularly organized mission board in America was the Missionary Society of Connecticut, formed in 1798 "to Christianize the

heathen in North America, and to support and promote Christian knowledge in the new settlements within the United States." In thirty years this society sent almost two hundred missionaries into Vermont, New Hampshire, New York, Ohio, Indiana, Illinois, Kentucky, and Tennessee, and even down the Mississippi River to the Gulf of Mexico. Thus church after church earnestly undertook a share in meeting the spiritual needs of the rapidly growing nation, and worked out more and more effective home mission organizations and plans during a period of years.

Now the churches of the East, when faced with the call of the West, might easily have claimed that their hands were full at home. Perhaps the lowest ebb in the history of American Christianity occurred in the period following the Revolution. The death of the church within two generations was freely predicted, and there appeared to be considerable basis for the prophecy. There was widespread laxity in religion and morals. As late as 1800 only one person out of fourteen in the nation was a member of an evangelical church. Surely the task of winning the old settled communities seemed great enough to use all the powers of the church. And if home mission work was wanted, there were plenty of frontier areas east of the Alleghenies needing the help of the churches. Vermont and Maine were just being settled. A very large proportion of New York

State was practically unsettled and only partly explored.

Yet week by week the churches were called upon to pray for their own members starting on the long and perilous journey to some far frontier where life would be spiritually as well as physically hazardous. Men of vision saw commonwealths arising in the wilderness where the destiny of the republic might be decided, commonwealths in which were growing up youth who would be leaders of states and of the nation, and out from which would surely go multitudes of men and women to people the later and farther frontiers. For the sake of the pioneers, for the sake of America and of the world, Christ must be in the very foundations of those commonwealths. So the churches organized systematically to try to supply the gospel to every new region as soon as it was opened.

Even as they were organizing the frontier had escaped them. Just twenty years after the winning of freedom the already imperial dominions of the young republic were again more than doubled by a gigantic real estate deal with France that pushed the nation's boundary at the north all the way to the towering mountains that were dimly known to exist somewhere in the far-distant west. Earnest men protested against the folly of attempting to extend the nation beyond the Mississippi. And, indeed, it did seem im-

possible to hope that regions separated from Washington by weeks or even months of difficult and dangerous travel could ever be bound into an effective national union. Nevertheless, Louisiana was made a state in 1812 and Missouri in 1821, and the census of 1820 reported two hundred thousand people beyond the Mississippi. By that time also Indiana, Illinois, Mississippi, and Alabama had all grown to the point of statehood, as well as Maine, far to the northeast.

Confronted by so compelling a situation the very ablest men in the churches began to throw themselves into the home missionary undertaking. They were spurred on by reports of distressing conditions in the wide-spreading frontiers. The young missionary statesman, Samuel J. Mills, on two long missionary tours "spied out" the western country. Almost everywhere he found the people in a "desperate state" spiritually. In whole communities almost no copies of the Bible could be found. The state of Louisiana, with seventy-six thousand free people and almost half that many slaves, contained only one Protestant church. The Roman Catholic bishop of New Orleans proclaimed that city "the most desperately wicked place he had ever been in." There was not a Protestant church or minister in or near St. Louis.

Governors and other officials befriended the young missionary, and statesmen pleaded for min-

isters and churches. A little later a layman wrote from St. Louis, begging for a preacher on behalf of Governor Clark and the supreme court judges. Returning east, Mills and his companions went up and down with flaming zeal, urging the churches to go out and possess this vast domain for Christ.

In response to such calls as these the churches were able to send into the West outstanding men whose names and influence continue until today. Daniel Smith, who was Mills' companion on his second missionary journey, returned as pastor to Natchez whose great need they had seen. Sylvester Larned and Elias Cornelius responded to the need of New Orleans, the former to serve as the able pastor of the First Presbyterian Church, the latter to devote himself to hospitals, jails, seamen, and a congregation of Negroes.

Samuel Giddings was commissioned to do missionary work in Missouri and Illinois. He became the first resident Protestant pastor in St. Louis, and spent himself in twelve years of sacrificial labors laying the foundations for the church in that city and the surrounding regions. To St. Louis, in the year after Giddings' arrival, went John Mason Peck. With his colleague, Welsh, he began to teach school and hold religious services in a rented house. A society which they formed in Missouri and Illinois established fifty schools in three years. In long apostolic tours Peck carried the gospel through wide destitute reaches. Help-

ing found a college and two theological seminaries, editing magazines, serving as pastor, organizing churches, Peck built his life into a great region in Missouri, Illinois, and Kentucky.

It seems scarcely fair to mention any names when so many able men were making a way for the gospel in the new sections and an increasing host of faithful pioneers was laboring devotedly to win the whole frontier. Nearly the entire expanse from the Alleghenies to an uneven line beyond the Mississippi, far more than half of the nation's occupied area, was in a frontier condition, calling for missionaries and home mission funds. And more frontier was being added every year, almost every week.

The winning of any one section was a long and tremendous labor, and as the forerunners of the gospel pushed out along every advancing border, they left behind years of pioneering to be done. A quarter of a century after Ohio became a state there were six continuous counties along the Ohio River where no minister was employed and where in whole communities not one active Christian could be found. It was fifteen years after Illinois was admitted to the Union that the first sermon was preached at the fort where Chicago now stands. The whole population of the settlement—Indian, French, and American—totaled not more than three hundred. But by that time pioneers of the faith were preparing to launch a mission

beyond the Rockies. Yet vast areas even within the first western borders remained to be occupied. Michigan and Wisconsin had scarcely been opened to settlement.

These tremendous labors in the West had only been well begun when the attention of the churches was inescapably turned to a compelling responsibility in the opposite direction. Increased activities of trade and exploration were making known the great lands of the East with their crowding millions who had never heard of Christ. American Christians read with interest the reports of the heroic efforts of British and Continental missionaries to take the gospel to India, China, Persia, and the islands of the Pacific. A group of students at Williams College, joined later at Andover Seminary by others, resolved to go themselves to make Christ known somewhere in those far lands. The churches could not but send them. The American Board of Commissioners for Foreign Missions was organized in 1810 and in 1812 they sent out five of these young men and their brides.

This first board of foreign missions was intended to be in reality an American Board. People of numerous denominations joined in its work. Presbyterians, and the Dutch and German Reformed Churches continued to work through it for many years. But almost immediately the Baptist churches were stirred by the word coming

back from the East that some of the first missionaries had become Baptist and they organized to support them. One by one the great churches formed foreign mission boards and American participation in the enterprise of carrying the gospel to all the world rapidly grew to large proportions.

It might have been thought that this pouring of lives, prayer and funds into an appealing work that could have no limits would divert the Church's strength from the labors it already had on hand in the West. Instead, a mighty impetus was given to the winning of America. It was not alone that the young boards of foreign missions, formed to meet the needs of the multitudes who knew not Christ, launched unprecedented efforts to win the American Indians, and that in the enthusiasm to share the gospel with millions who had not heard it men felt urgently that no farthest settlement in America should be left without it; but the power of a world-wide purpose was put behind the whole work of missions within the nation.

The winning of America became part of a world strategy of missions. "We must have the West," proclaimed Christian statesmen, thinking of the resources of men and money and Christian power that would be required to win the world and realizing with remarkable foresight that it would fall to America eventually to carry the largest share

of the effort to reach the whole world for Christ. So the motto of home missions came to be "Save America to save the world," and "the enterprise of evangelizing America became in effect . . . a mission to all mankind."

As the years progressed, it began to dawn on men that the young republic was destined to be a mighty, homogeneous civilization, continental in size, free from many of Europe's problems, receiving and carrying forward the gains men had made in the Old World. What might such a nation mean for all mankind if it should be controlled by the spirit of Christ?

Before such a prospect men began to think of the winning of America in imperial terms. It looked for a while as if the churches would unite. Some young men in the East dreamed of a great national missionary organization that would plant strong men in all the new sections during their formative years. As a result, the American Home Missionary Society came into being, which for a number of years united the efforts of several important denominations. It was apparent that the nation-wide need for Bibles could not be successfully met by the many local Bible societies that had sprung up, so men of numerous denominations founded the American Bible Society, which became the great arm of the churches for translating, printing, and distributing the Scriptures and which has through the years distributed many

millions of Bibles and portions of Scripture. The American Sunday School Union, formed when there were not more than one hundred Sunday schools in the United States, was instrumental in opening more than a hundred thousand in eighty years. The American Tract Society has issued more than a billion copies of numerous publications that have taken the knowledge of Christ to many who might not otherwise have heard.

It is not surprising that, with the vision of youth, students in the colleges and seminaries caught the true significance of the spiritual challenge of those years and by their faith and devotion helped make possible numerous missionary undertakings. Their "Societies of Inquiry" in numerous institutions kept in close touch with the world-wide Christian movement with a view to having an active part in it. Eleven men of the Society at Yale, moved to invest their lives in one of the rising communities of the West, went in a body to Illinois. Building churches, founding colleges and schools, and encouraging all the forces of good in the new settlements, the "Illinois Band" made a priceless contribution to the forming life of that great state. A group of Andover Seminary students made a like contribution to the life of Iowa in the infancy of that commonwealth. These were only two of a number of "bands" that wielded great influence in the growing West.

Suddenly, with one leap, the frontier of America moved farther than it had in all the years since the founding of Jamestown. It was really the Church, with all her other responsibilities, that made the leap. She could not do otherwise. For in 1832 there walked into the little town of St. Louis four strange Indians who had made their way on foot through countless perils to seek the "White Man's Book of Heaven," of which their people had heard in their homes in the far Northwest. In a little while Jason Lee and his associates, for the Methodists, were seeking the Indians in the Willamette Valley of the Oregon country, greatly extending their work when a large company of reënforcements—ministers, a doctor, teachers, farmers, and mechanics, with their families—arrived a few years later.

Meanwhile, Marcus Whitman, a young doctor, and H. H. Spalding, a young minister, with their brides and other associates started a varied work of teaching, preaching, farming, translating, printing, and other labors among the Indians who had sent the messengers to St. Louis, and their neighbors, in what is now eastern Oregon and Idaho.

With the vision often displayed by pioneers of the faith, Lee and Whitman and their associates foresaw that settlers would follow them, in spite of interminable miles fraught with peril. While statesmen in Washington could scarcely see any

value in the Oregon country, the missionaries labored to save that rich territory, which Great Britain wanted, for the United States. They strove earnestly to secure the right kind of settlers. They met them, on their entrance, with strong Christian influences. They had established beforehand many of the institutions of a Christian civilization. The people of Lee's mission played a great part in the organization of a provisional government. George Abernethy, the steward of the mission, was chosen provisional governor and guided the affairs of Oregon during difficult years till he turned over his authority to the territorial governor appointed by President Polk. These far-sighted missionaries established an academy in Portland when that city had less than a hundred inhabitants. And only fifteen years after Lee's coming to seek the Indians a Methodist conference was formed to direct the work among the white population, and the labors of the Willamette Valley missionaries were almost entirely turned in that direction because of the dying out of the Indians in the Willamette region.

In the South an even more amazing development was going on. In January, 1848, gold was discovered in California. The next month the vast Mexican area south of the Oregon line and reaching across the country to Texas came into the possession of the United States. Texas had

been annexed three years before. Within two years there was more than one hundred thousand population. Before three years had passed California was admitted to statehood.

In the year that gold was discovered Sylvester Woodbridge started for the Golden Gate as a missionary. The next April he organized the first Protestant church in California. Before midsummer Congregationalists, Methodists, Presbyterians, Baptists, and Episcopalians had founded churches in San Francisco alone. Here, with fabulous earthly wealth on every hand, men of God sought rather the spiritual welfare of men and women who were making a great new country.

The leap across the continent made it inevitable that the American republic must become one of the chief world powers. She was now a Pacific as well as an Atlantic nation and in the great moves that would be made in that mighty arena of world interests she must take her part. In no other relations would the nation's principles be more severely put to the test nor her Christian influences be more needed. The splendid missionary strategy of winning the United States for the sake of the world was more than ever emphasized.

The first book printed west of the Rocky Mountains was done on a press sent to Mr. Spalding by American missionaries far to the west of his station. Some boys from the Hawaiian Islands,

where Captain Cook had been devoured by cannibals while the American Revolution was going on, had so impressed certain students at Yale and Andover that a large company of missionaries set out for the Islands on one of the first missions of the American Board at the very time that the natives were destroying their idols and wiping out their old religion. Christianity was soon widely received, a strong Hawaiian Church was built up and to it the work in the Islands was committed long before the United States came into possession of Hawaii in 1898. The great influx of people from the crowded lands of the Far East makes, however, a tremendous missionary problem today. The Episcopal Church maintains a mission in the Islands.

The western border of the nation had at last come to rest on the shores of the Pacific. But the churches that had undertaken to keep up with the frontier faced still the biggest task of all. Between the Pacific slope and the already settled regions to the east lay perhaps half the whole area of the nation. Into it, especially after the Civil War, settlers poured at alarming speed, the usual forces of evil going along, the saloon, the gambling den, the cheap dance hall, and worse. In one small section of this vast area a pioneer missionary could see men and women "laying the foundations of a commonwealth larger than England, Scotland, and Wales, and leaving out God."

In a single year settlers took over public lands equivalent in extent to two states of Massachusetts. From March to October of one year three thousand persons a day entered Dakota Territory alone. There came a time when along the whole line from Canada to the southern border the occupying army of settlers moved westward at the rate of sixteen miles a year.

It would take empire builders to be equal to such a situation. And they arose. Going into Kansas, when it was beyond the frontier, to minister to the Delaware Indians, L. B. Stateler and his brave wife remained to lay foundations for the church over a wide area as the settlers moved into that territory. After a quarter of a century they moved farther west, went with a long wagon train of miners into Montana when gold was discovered, provided a place of worship before they had a shelter for themselves and then for almost thirty years labored to establish the church in that great region.

After fruitful missionary pioneering in Minnesota, Sheldon Jackson accepted a commission as "Superintendent of missions for western Iowa, Nebraska, Dakota, Idaho, Montana, Wyoming, and Utah." Seizing the strategic points in tireless journeyings,—he traveled twenty-nine thousand miles the first year,—challenging the best young men in the seminaries to work in the West, personally securing thousands of dollars from the

churches of the East, Jackson did actually plant the Presbyterian Church in a greater part of his colossal field, adding Arizona and New Mexico later to his parish, with some work in Texas, and finally extending his labors to Alaska and arousing his church to great efforts in that land.

So throughout the long decades of the development of this last great West, while the frontier shifted with elusive speed and there was always some section filling in with such startling rapidity as to challenge all the resources of the churches, there were never wanting men who coveted whole states for Christ and directed the Christian occupation of princely regions. The alertness of the churches to keep up with their task, after generations of pioneering, was shown when the Cherokee Strip of Oklahoma was opened to settlement at a certain hour on a certain Saturday in 1893. There was a wild stampede for the choicest places. The towns of Enid, Paul Creek, Perry, Woodward, and Pawnee were staked out that Saturday afternoon. The next day Christian worship was held in each of these places and on Monday the work of organizing churches was begun. For missionaries had been in the milling crowd that fretted along the border till the hour of opening should arrive.

In the midst of these labors another great area called for the help of the churches. Moved by what she heard on a visit to Portland, Oregon,

Mrs. A. R. McFarland went to Alaska, whose acquisition ten years before had increased the total size of the United States about one fifth. Leaving her to start work in the old fort at Fort Wrangell, Sheldon Jackson, who had accompanied Mrs. McFarland, returned to awaken the churches to the frightful conditions of immorality, debauchery, witchcraft, slavery, warfare, and murder that engulfed the people. On several trips and an extended stay in Alaska he shared with such great pioneers as S. Hall Young in planting the church over a great area, establishing education, and helping the people out of wretchedness into good conditions.

Besides combating unusual difficulties and dangers to reach the natives, missionaries in Alaska had to face the terrific problem of an incoming tide of fortune seekers. Through as heroic labors as any mission field has seen, remarkable results have been achieved and the church is well established. Among other pioneers Bishop Rowe and Archdeacon Stuck are known for long and fearless journeys over lonely frozen reaches to plant their church through a great expanse of the interior. The most northern mission station in the world has long been operating at Point Barrow.

Comparatively recent years opened up new frontiers for home mission work in the West Indies. During the centuries of Spanish control the islands had been sealed against evangelical

influence. Today flourishing work is being carried on by several churches. In Porto Rico under the American flag is an unusual opportunity for reaching out to the whole Spanish-speaking world. Seven denominations form the Evangelical Union of Porto Rico. Their theological seminary attracts students from other islands and from Colombia and Venezuela. The Polytechnic Institute is a great school that is already having a marked influence throughout the island. The church in Cuba is very largely manned by the Cubans. A short time ago, the Evangelical Church of Spain sent a representative to Cuba to ask for help, which was given. The Dominican Republic is particularly notable in that the work there was instituted by the Porto Rican churches, and is a union enterprise carried on by the Board for Christian Work in Santo Domingo, supported jointly by Presbyterians, Methodists, and United Brethren.

Thus through the generations frontier after frontier was occupied by the churches. Yet even today there remain frontier regions to be entered. As many homesteads were taken up by settlers in the last ten years as in any decade during the last half century. There are still wide regions with scattered population that have scarcely been entered by the churches. The Sunday-school missionaries of one denomination alone in a recent year worked in more than seventeen hundred

rural communities in which there was no religious organization of any kind to provide Christian nurture for the children and youth.

It is not surprising that frontiers remain; the surprising thing is that the churches have so nearly kept up with the breathless pace of the country's expansion. This is all the more true when one remembers that the forces engaged in extending Christianity in America have never been united in a concerted effort planned to meet the whole situation. Always there have been many plans, made and carried out by many agencies or individual workers.

As a result the churches have not always been true to the pioneers who at any cost claimed all the new regions for Christ. Multiplying of competing churches in already occupied communities has seriously interfered both with completing in those communities the work the pioneers began and with reaching out into frontier regions destitute of the gospel.

Yet always there have been home missionary statesmen who have seen the whole undertaking in all its magnitude and have wanted to plan accordingly. There are today earnest efforts to overcome competition and duplication of labor through such organizations as the Home Missions Council and the Council of Women for Home Missions, with which bodies sixty-three home mission agencies affiliate, and through many state

and local councils and fédérations that are coordinating the Christian work in their own regions. Missionaries engaged in certain fields meet to consider together the best ways of facing their whole responsibility; there are, for example, regular interdenominational conferences of the workers among the Spanish-speaking people of the Southwest. Joint surveys of fields and studies of particular problems and other cooperative efforts look toward a more effective carrying out of the home mission task.

From the beginning the work of winning America has been such as to call for the best possible use of all the forces and funds that all the churches could put into it. Never was this more true than now. It took daring churches to respond in the nation's infancy to the first calls of the frontier when there was so much to do at home. Could they have seen what lay ahead, even more courageous faith might have been required of them. For the immense labor of supplying the gospel to all the West, no matter how fast it should grow, was to be far from the whole work of winning America. While the nation grew as if by magic so that only a heroic faith could contemplate keeping up with it, the difficulties and complexities of the entire Christian enterprise in the United States multiplied.

Even before 1800 missionary leaders began to see that they were facing a complex task and to

plan to meet varied needs. The missionary committee of a leading denomination reported that it was attempting to send missionaries:

1. To those who are settled on our frontiers. . . .
2. To certain places in the more settled parts where the gospel has not been regularly established.
3. To the black people or Negroes of the United States. . . .
4. To the Indians or Aborigines of our country.

The missionary challenge of the Indians called to the people of Europe before the founding of the first British settlement in America; it was present everywhere in the colonies; it was ever on the border of the advancing nation. Courageous and self-sacrificing service to the original Americans played a great part in the opening up of almost every new area of the country. Many of the famous tribes such as the Sioux, or Dakotas, the Nez Percés, the Pimas, and others, have been won almost unanimously to Christianity through the long and sacrificial labors of remarkable men and women, but there are great tribes, like the Navajos, very little influenced by Christianity, while on some fields the missionary still labors among practically pagan Indians.

Almost as early as the challenge of the Indians came the challenge of the Negro, for even before the Pilgrims landed at Plymouth African slaves were introduced at Jamestown. By the time of the first national census there were more than three fourths of a million Negroes, not all slaves, out of a population of slightly less than four mil-

lions. Very early, religious leaders began to seek the Negroes. Schools and other missionary endeavors were established for them during colonial days, and early in the national era they began to be received into the churches in large numbers. Many white masters instructed their slaves in religion, while white pastors added the care of Negro congregations to their other ministries. Under the leadership of Bishop Capers and others efforts were made at large expenditure to reach the great companies of slaves who worked and lived together on the large plantations where there was little to win them from the superstition, fetishism and even witchcraft of Africa.

With the end of the Civil War numerous missionary agencies immediately launched great endeavors to serve the millions of black folk so suddenly thrown on their own responsibility. Many churches were built, literally hundreds of day schools were opened and scores of boarding schools and there soon arose such great institutions as Hampton, Fisk, and Atlanta, to train leaders for the race.

Today about one in every ten persons in the United States is a Negro. There is no more uncompromising challenge to our Christianity than the matter of the welfare of these ten and a half million Americans.

Another missionary challenge almost as old as either of the foregoing is that which comes from

immigration. The colonies were founded by immigrants, and tens of thousands more immigrants kept pouring into the New World all during the colonial period and had their part in the making of the American nation. The incoming tide continued, and toward the middle of the nineteenth century rose to enormous proportions. Many of these newcomers went direct to the western frontiers to help build the new America, and foreign language churches like the Lutheran and the United Brethren worked among them there.

The problem of ministering to the incoming millions became greater and greater as the tide of immigration began to flow from countries whose religious and social customs differ widely from those of most Americans and as great numbers of the foreign-born were crowded together in large cities or industrial communities, practically making foreign settlements in America. Comparatively recent immigration brought to our shores 3,000,000 Poles, 1,500,000 Jugo-Slavs, 400,000 Czechs, 400,000 Russians, 350,000 Ukrainians, 400,000 Hungarians, and 3,000,000 Italians.

There are now in this land fourteen million people of foreign birth and twenty-one million others of foreign parentage. To be true friends to the newcomers, learning from them what they have to give and sharing with them the best we know, for the building together of a Christian America, has been and is one of the greatest tasks and opportunities facing the churches.

Among those who found a home in the old Dutch city of New Amsterdam was a company of Jewish refugees. The number of Jews in America has grown until the nation now contains the largest and most influential section of the Jewish race. During the years these people have very largely drifted from their old religion, less than twenty per cent are said to be connected in any vital way with the synagogue. Through neighborly Christian service as well as through sympathetic presentation of Christian truth, numerous home mission agencies are seeking to interpret the way of Christ to these people.

The early appearance of another great missionary challenge is indicated by a report regarding certain sections of New York City that it is hard to believe dates from 1816:

“There were houses crowded with from four to twelve families each, often two or three families in a room, and ‘those of all colors,’ with all the evidences of the immorality which overcrowding tends to produce. Whole neighborhoods were found reduced by intemperance to ‘beggary, wretchedness, and death. . . .’ Dance halls and dives, with ‘The Way to Hell’ inscribed in glaring capitals, were displayed, twenty in the space of thirty or forty rods.”

In the midst of his world-wide missionary planning, Samuel J. Mills had turned his attention for a while to city mission work in New York, and these are some of the conditions that he found.

Already there was one special missionary society at work in the city, and Mills helped organize a work for seamen. Since that time the remarkable growth of cities with an intensification of all the problems involved, has called for the best thought and most devoted efforts of the churches. At present more than half of the nation's population is found in urban communities. One fourth of the people of the United States live in sixty-eight cities. If America is to be won for Christ, the cities with their teeming life must be won.

Such problems as these grew ever larger with the growth of the nation, and as the population moved westward the advancing frontier brought new missionary problems. When the first great migration flowed over the southern passes, considerable numbers of Scotch and Scotch-Irish, along with English, French Huguenots and some Germans, found their way into the fastnesses of the southern mountains. There they remained while the currents of a developing nation passed them by. In those mountains today several denominations are seeking to share all the best things of America's life with these long isolated descendants of some of the sturdiest of the pioneers, now several million in number.

In the wide reaches of the West developed the problem of ministering to great rural areas. This situation has been complicated in recent years by the moving of great numbers from the country

into the growing cities, the incoming of a large percentage of tenant farmers, and the running down of many rural districts. Thousands of once strong country churches have been crippled, and the country, so long the center of power in American Christianity, has become in many instances a field as urgently calling for help as the city. Ten thousand rural communities in America have no religious facilities. In many thousands of other places the work is wholly inadequate to the present need.

Several denominations are making a hopeful contribution to the solution of this problem by establishing "demonstration parishes," large areas in which strong men are put to work as pastors, generally with no competing churches, and backed by all the experience and resources of their mission boards, in an attempt to serve the communities in every possible way and develop strong churches which will be the center of a satisfying life for whole countrysides.

Sheldon Jackson and other pioneers, coming in contact with the Mormons, who had migrated to Utah some years before to get outside the boundaries of the United States, made efforts to reach them, as well as to minister to the non-Mormons who had settled in their midst. The Mormon system still dominates the lives of a great majority of the people not only in Utah but in several other mountain regions. Here

within our own nation is a religion that teaches that there are many gods with bodies of flesh and blood as tangible as man's. This very difficult area is for the most part carefully apportioned among the different denominations and efforts are being made to spread the knowledge of Christ.

Beginning far back in the earliest years of the last great frontier when "Father" Dyer preached to the lumberjacks in a Minnesota logging camp and, like many another pioneer of the cross, sought to make known the gospel to the miners before their little shacks or in saloons in Colorado, the hearts of the servants of the Good Shepherd have been drawn to those whose work takes them wandering hither and thither and separates them from many of the best things in life. Besides thousands of miners and lumberjacks the developing country called for more and more migrant workers, on immense railroad systems, on oil developments, in beet fields and grain fields, in the great orchards and the canneries, until there came to be myriads of laborers, men, women and children, who move continually from place to place for a chance to work, generally at the hardest toil, in industries on which our comfort and welfare depend. Naturally it is very difficult to minister to this shifting multitude but increasingly efficient efforts are being made by several denominations, including hopeful interdenominational work in the canneries.

The addition of the great Southwest to the

territory of the United States in 1845 and 1848 brought into the nation at one stroke thousands of people of an alien tongue and tradition. The oldest families of European origin in the United States are the descendants, not of the founders of Jamestown or Plymouth but of the men and women who followed the old Spanish explorers into the Southwest. Some of the churches recognized this new home mission challenge at once. As early as 1849 W. H. Reed, a Baptist, was at work in Santa Fe. Today mission schools for Spanish-speaking boys and girls are making a great contribution to the lives of Southwestern states, while community houses, Sunday schools, vacation Bible schools and churches minister to many.

But all these efforts have never kept apace with the increase in the Spanish-speaking population, for great numbers have come across the border from the south, especially in recent years when there has been such a demand for Mexican labor and no quota has held down Mexican immigration. Scattered over many states and doing the hardest kind of labor, these toilers, traditionally Roman Catholic but often without any active religious life, deserve the best the Protestant churches can offer.

The sudden leap of the border to the Pacific brought one home mission challenge with which great world-wide issues were and are bound up. On the coast were some Orientals, more came dur-

ing the rapid development of that region. Their number has never been large. Somewhat more than sixty thousand Chinese, about 111,000 Japanese, and a few thousand Koreans dwell in our country today. But they raise the whole question of Christian inter-racial relations. To the Orient Christianity is on trial and there are few more obvious or exacting tests than our treatment of the Orientals in this country. Representatives of home mission agencies are seeking in varied ministries to meet that test.

The old pioneers who dared set out to claim the border for Christ have been more than justified by the years. The Church has been planted in every part of America, and in some measure, at least, the best hopes and ideals of those who brought the Cross to America have been carried forward and built into the life and institutions of the land. Scores of thousands of churches have been built to minister in scores of thousands of communities.

Not only have the churches kept pace with the great and increasing geographical expansion, but an ever-increasing proportion of the people of the land has been gathered into them. Between the years 1800 and 1890 the population of the nation increased almost twelvefold. But the membership of the evangelical churches increased thirty-eight fold. While in 1800 there was one evangelical communicant in 14.5 of the population by

the middle of the century there was one in 6.57 and by the end of the century one in 4.25.

The vision, too, of a great base for a world-wide Christian effort has come to pass. Out from America has gone such a movement for carrying the gospel to the ends of the earth as the world has never seen before.

Yet it is obvious that the vision of those old pioneers has not yet been fulfilled; the America of their hopes is still on ahead. The work of winning the nation for Christ is perhaps larger today than ever before. Still the pioneers are again justified, for recent years have made clearer than ever what it might mean for the whole world if Christ should really be supreme in the life of America. Geographically His gospel has been carried throughout the land. But pioneers of as great faith as any in the past are needed to carry it into every part of the nation's life, into every relation, into the solution of every problem, if the hopes and labors of the men and women who dared claim America for Christ are to come to full fruition.

CHAPTER V

THE CHURCH SEEKS THE WHOLE WORLD

JUST three hundred years after Columbus opened a whole world to the adventurous spirit of Europe there met in a humble parlor in Kettering, England, twelve practically unknown men who were to propose an even more daring enterprise. Stirred by the insistent appeals of one of their number, William Carey, a former cobbler, they had taken the burden of the non-Christian world to their hearts; they were met to form a "Baptist Society for propagating the Gospel among the Heathen." What a wildly fantastic thing to do!

There was not in all the Anglo-Saxon world a foreign missionary society. Four years later when a proposal to send the gospel to non-Christian lands came up in the Assembly of the Scotch Church it was met by a resolution that "to spread abroad the knowledge of the gospel among barbarous and heathen nations seems to be highly preposterous, in so far as philosophy and learning must in the nature of things take the precedence, and that while there remains at home a single individual every year without the means of religious knowledge, to propagate it abroad would be improper and absurd." The most powerful commercial organization in the British Empire,

the East India Company, was actively opposed to the entrance of missionaries into its princely domains. It was reported after the little meeting at Kettering that "good Dr. Stennett advised the London ministers to stand aloof, and not commit themselves." The twelve preachers from rural or small-town churches who met together that November day were without money and without apparent influence. "There was no precedent for them to follow; no missionary association whose methods they might imitate; no favorable opening was known to them in any heathen country; no other body of Protestant Christians in England contemplated or even favored such action."¹

One cannot refrain from comparing these twelve humble men with the disciples who met in the upper room after their Lord had gone away and, poor and unknown and unlettered as they were, dared to undertake the carrying of his good news to the hostile world that had slain their Master. To the mind of the average man of "common sense" both groups were just stark mad.

Yet at the meeting in Mrs. Wallis' parlor these twelve men, with the quiet dignity of those who are following the Spirit of God, drew up twelve resolutions binding themselves "to act in society

¹ Mason, *Wonders of Missions*, p. 26.

together” in “making an effort for the propagation of the Gospel among the heathen,” and opening a subscription for the purpose. The men who signed the resolution subscribed thirteen pounds, two shillings and sixpence, or about sixty-three dollars. In three months they appointed two missionaries, and in five more months the missionaries and their families set sail on a Danish vessel, the East India Company having denied them passage on any of its ships.

In less than one hundred and fifty years from the time this little company of pioneers set forth on what was generally regarded as a foolhardy undertaking doomed to certain failure, the good news of Christ has been carried into almost every land on earth. Imagine the astonishment of the men in Kettering if they had been told on the day of their apparently insignificant meeting that within a few generations the missionary enterprise would be practically world-wide in its scope.

In 1792, when the twelve men of vision launched forth on their great adventure, Christianity was practically confined to Europe and the Americas. A few European colonists had settled in little sections of Africa and Asia and in Australia and various islands. Other Christians were to be found in spots, as in western India, the Near East, Abyssinia, and Egypt. These latter were members of ancient churches—for the most part

churches that had become formal and rather ineffective. For practical purposes it may be said that the two greatest continents on earth, containing more than half the habitable area and far more than half the population of the world—the figure is probably nearer two thirds—did not know of Christ.

It is a little hard to understand today how the Christian people of Europe and, later, those of the Americas had gone on so very many years in the enjoyment of the blessings of Christ and had not made every effort to share these with the rest of the world. It may be claimed in explanation that Asia and Africa were almost unknown lands to the peoples of Europe and America and did not touch their lives closely enough to be noticed. Had that sort of reasoning been followed a few centuries before, who would have carried the gospel to the lands of Europe? It seems strange that the people of those lands did not show their appreciation by sharing the good news from the beginning with the teeming millions of Asia and Africa. Be it said with sorrow that they were willing to accept the forced labor of African slaves or the profits of the slave trade, perhaps the most revoltingly brutal and murderous business in which Europeans or Americans ever engaged, before they were aroused to send the Christian message to Africa. And they were ready to use the valued products of Asia and reap

the rich profits of the Asiatic trade before they thought seriously of sharing Christ with Asia's toilers who made possible those gifts. Would that the dwellers of the East and the South had seen first the Christian love of Western lands rather than their insatiable thirst for riches and power!

One cannot but wonder how different might have been this world that we have inherited, with its mutual suspicions between East and West, between white and tinted races, if some of the remarkable opportunities for missionary work during the sixteenth, seventeenth, and eighteenth centuries had been eagerly seized upon by Protestant missionaries. One cannot help wondering also how different might be the state of Protestantism today and how much more glorious might have been its history had it thrown its eager new life into the carrying out of the great commission. Could it have possibly fallen into such disgraceful schism and wasted so much precious energy and time in shameful quarreling if it had heeded Christ's imperious "Go" as its first business?

Strangely enough, the Reformation was not missionary. Neither Luther nor Calvin saw any place for foreign missions. Leaders of the reformed churches used learned theological arguments against such enterprises. For the most part there was a feeling that the end of the world was very near. There was also a literal interpre-

tation of some sayings of the New Testament that made men say the gospel had already been preached in all the world and there was no obligation to take it again to those who had reverted from it. Great theologians maintained that the obligation to preach the gospel in all the world was the personal privilege of the apostles and did not extend beyond them. The theological faculty at Wittenberg, the birthplace of the German Reformation, drew up an official document listing such arguments as these, as an answer to those who were rash enough to suggest taking the gospel to other lands.

Indirectly, however, the Reformation had profound missionary results. The great Counter Reformation in the Roman Catholic Church was zealously missionary in its spirit. No doubt the Roman Church was glad for the opportunity of making up in other lands the losses it was sustaining in Europe. That motive cannot account, however, for the apostolic eagerness with which for generations its missionaries sought out the farthest places on earth to which to carry the message of the Cross. Foremost among these messengers of the Church were the Jesuits, members of the newly formed order, the Society of Jesus.

Founded by a little group of students in a great university, the Society of Jesus soon became a mighty power around the world. Its organizer

and inspiring genius was Ignatius Loyola, a valiant soldier who had been wounded and who, during the long period of recuperation, had time to think on spiritual things. Its greatest missionary was Francis Xavier, who coveted the whole Orient for his Master. The Jesuit order was sanctioned in 1540. Two years later Xavier was in India. By unique methods he would attract crowds and then tell them of Christ. He loved to talk to children. In ten years of labor he taught multitudes and baptized scores of thousands.

When the large numbers of converts of the early Roman Catholic missionaries are mentioned, perhaps it should be remembered that those missionaries put a great deal of faith in outward forms and too little insistence on actual understanding and on education. Modern missionaries have done well to strive for an educated and well-grounded Church.

There is no denying that much of the work of the Jesuits was superficial. They even practised various deceptions to appear to conform to native religious customs while at the same time claiming to worship Christ. Indeed this sort of thing went so far not only in India but also in China as to bring disgrace and punishment on the order later on. At any rate, large numbers were enrolled in churches. When Carey's work began in India there were a million Indian members of the Roman Catholic Church.

The burning zeal of Xavier carried him through the Malay Peninsula and then with great eagerness to Japan, of whose culture and intelligence he had heard. Led by a converted murderer whom he had found on the way, he entered the island empire and for two years and a half went up and down the land preaching Christ. The results were remarkable. Before long a church of 600,000 members was reported.

The Christians of Japan were to face, all too soon, the most relentless persecution. And the Western world was at least largely to blame. A European sailor frightened the Japanese officials by the proud boast that the missionaries were but the forerunners of his sovereign who would later send fleets and armies to subdue the places where priests and monks had prepared the way.

A Japanese embassy to Europe to search out the truth concerning this new religion arrived during the terrible days of the Inquisition and went back to warn Japan against having anything to do with Christianity. The edicts against the faith became more and more stringent. With utmost heroism men, women, and children remained true to Christ. Finally there was such a wholesale slaughter of Christians as has scarcely ever befallen the followers of any faith anywhere. Literally tens of thousands, perhaps hundreds of thousands, were slain. An imperial decree was issued, threatening any Christian with death if

he set foot in Japan. This decree was not removed from the notice boards along the Japanese roads until about fifty years ago. It will repay anyone to read the stories of the heroism of the Japanese martyrs as they are told, for instance, in *Japan on the Upward Trail* by William Axling.²

From Japan Xavier, still driven on by the intense missionary passion that burned within him, sought to enter China. Refused admittance and overtaken by illness, he died on the island of San Chan, with an agonizing cry on his lips toward the rock of China that seemed so impregnable.

But the stone wall of Chinese opposition did break and Jesuits entered that land. Very large numerical results were obtained and Christianity rose to a position of great favor. It has even been said that in the early part of the seventeenth century Christianity, or rather a mixture of Christianity and Confucianism, bade fair to become the religion of China. A priest wrote in 1700 that the Emperor of China had given some Jesuits a house in the palace enclosure and had aided financially in the building of a Christian church in Peking.

Before this time, attracted by the success of the Jesuits, the Dominican order had entered China in considerable force. Its members objected to some of the Jesuit practises and there ensued

² Published by the Missionary Education Movement.

long and disgraceful quarreling that crippled the cause of the Church in China. Less friendly emperors came to power and persecution arose. In one year, 1722, three hundred churches were destroyed and three hundred thousand Christians left without the ministrations of the Church. Yet Roman Catholic Christians were found in China in the nineteenth century when new work began.

Protestants may well lament the fact that they were having no part in the missionary work of these centuries. But the leaven that was to cause the great change was at work. As early as 1535 Erasmus, who, though he did not leave the old Church, was one of the greatest leaders in the awakening mental and spiritual life of Europe, put forth a most eloquent statement of the duty of carrying the gospel to the whole world. With statesmanlike vision his argument surveys the world, mentioning land after land where many might be won for Christ. Boldly it points out that there are lands under the sway of Christian princes "so hard pressed . . . by the heavy yoke of man, that they cannot take upon them the easy yoke of Christ." One by one he takes up the hindrances to this world endeavor for the Master and answers them.

The first Protestant people to come officially in contact with the Far East were the Dutch. They gradually drove the Portuguese out of the Malay

Archipelago, South India, and Ceylon. In 1602 the charter of the Dutch East India Company required that organization "to care for the planting of the Church and the conversion of the heathen." Missionaries were sent and churches established. Unfortunately, the close official relations with the Company did not always make for the best results. The great scholar and international lawyer, Grotius, was much interested in this work.

The next great developments were led by Germans. The noble Baron von Welz deserves a place of honor among the world's missionary heroes. In 1664 he published two pamphlets that asked the Church in general some very embarrassing questions: Is it right to keep the gospel to ourselves? Is it right that students of theology should be confined to home parishes? Is it right for Christians to spend so much on clothing, eating, and drinking, and to take no thought to spread the gospel? Von Welz pleaded for the founding of missionary colleges to prepare workers. Finally, he laid aside his title, took along funds for his own support, and went on a lonely mission to Dutch Guiana. In that disease-ridden land he soon died. But the churches that thought him a wild dreamer had to follow in his footsteps.

Aroused by conversations with Jesuit missionaries, another German, Baron von Leibnitz, pro-

posed that missionaries be sent to China by way of Russia. When the Berlin Academy of Sciences was founded in 1700 this design was, by his request, inserted in its statutes. Two years later there was added a "collegium orientale" in order that, in its philosophical observations, the Society might "also be a college for the propagation of the Christian faith, worship, and virtue." They had in mind that all the Protestants who traveled to China for any purpose should help spread the knowledge of Christ. Led by the greatest thinker of those times, these efforts may well be remembered as one of the contributions of science to the Church. Leibnitz strongly influenced Francke, the great Pietist leader, who was to have so large a part in the Danish-Halle Missions, soon to be started.

The real missionary awakening awaited the coming of a new spirit in the churches. Religion in most of the Protestant countries in Europe had become to a large extent formal. It was in most cases tied up with a national church out of which much of the early zeal and earnestness had departed. The great preacher Philip Spener (1635-1705) pleaded powerfully for reality in religion, for earnestness and purity of life. Many were hungry for this real Christianity and the movement, remembered as Pietism, gained great headway. Similar movements of vital religion arose in other countries. It is natural that

Spener should have cared tremendously that the gospel be taken to the whole world. On the Church's responsibility for this he preached with moving power.

The romance of the influence of one man like Spener is most alluring. His greatest follower was Francke, who had a large influence on Zinzendorf. It was Count Zinzendorf who provided on his extensive estate a home for the persecuted Moravians and who became their leader. The zealous Moravians carried the gospel to the most distant and dangerous places. It was from Moravian missionaries that John Wesley learned there was a reality in Christianity which he had not experienced and which he sought until he found. The awakening under Wesley and Whitefield not only changed the life of England but had much to do with preparing the English-speaking world for its share in world-wide missions.

One of the men who had lived for a time with Spener was Dr. Lütken. He was appointed in 1704 a royal chaplain of Denmark. Scarcely a year passed before the new chaplain pointed out to the Danish king his Christian duty of seeking for Christ the inhabitants of those colonies in India, the West Indies, and Africa, that had come under the control of Denmark during the preceding century. Frederick IV agreed to undertake this task, provided funds, and commissioned the chaplain to seek out missionaries. Lütken at

once founded a college to train future missionaries, and at the same time he turned to his friend Francke at Halle for recruits for immediate service. Thus began the famous Danish-Halle Missions, under the patronage of the king of Denmark and largely supported by German Christians.

In 1705 the first Danish-Halle missionaries sailed for India. At Tranquebar, Bartholomew Ziegenbalg and Henry Plütschau founded a work which, under the auspices of other societies, endures to this day. It is pleasant to recall the picture of these two pioneers sitting down with native children, learning to write the Tamil language with their fingers in the sand. They met scornful opposition from officials of Denmark, but with abundant labors they laid a worthy foundation for Protestant missions in India. After ten months they baptized five slaves of Danish masters, and five months later nine adult Hindus. As soon as possible they began, as many a missionary has done since, the translation of the New Testament into the native tongue. Then they started on a Tamil dictionary. Ill health, however, forced Plütschau to return home after the work was well under way. Ziegenbalg died at the age of thirty-six but not until there were 355 converts, numerous catechumens, a translation of the whole Bible in Tamil, a dictionary, and a seminary and a number of schools. Surely

God's hand has been in the choosing of the missionary pioneers who have laid the foundations in India, China, and other great lands.

In 1710 Francke began the compiling and issuing of annual mission reports, publications that had a tremendous influence in the early days of Protestant missions. There appeared about this time also the first foreign missionary hymn, destined to become very popular in Germany.

The greatest of the Halle missionaries was Christian Friedrich Schwartz. Although he died more than a century and a quarter ago, a present-day student of India writes that his name still pervades the Tamil country like a perfume. Schwartz was a favorite pupil of Francke and a great scholar. Renouncing his patrimony and refusing princely gifts that were offered him as the years went by, he put almost a half century of loving and humble service into a wide area in India. He became an outstanding force for peace and righteousness, so much so that he was trusted utterly by both natives and European officials. Among other responsibilities Schwartz was made guardian of the heir of the Rajah of Tanjore and regent of his realm. Thus a kingdom felt the influence of a noble Christian ruler and a prince came to manhood under his guidance. At the time of Schwartz's death twenty thousand adherents were connected with the Danish mission. Schwartz lived to have correspondence with

Carey after that hardy pioneer arrived in India, and Carey treasured this friendly greeting as a great benediction.

But before taking up the work of Carey and his successors we must notice one other movement. Newspapers of July 10, 1925, reported a radio message from the MacMillan Arctic Expedition which included these interesting sentences:

The day was spent in watering both ships and in giving the men a chance to hunt and explore the country around Hope-dale, center of Moravian missionary work. Had it not been for the Moravians, whose service with utterly inadequate funds is little short of marvelous, there would not be an Eskimo alive on the Labrador Coast today. Our men attended service here in a spotless little church. . . . W. W. Perrett in charge of the mission has done important work in botany, climatology, and ornithology.

Here is most picturesque testimony to the effectiveness of one of the purest and most far-reaching streams of missionary service the world has ever known, a stream that has flowed without diminution for almost two centuries.

Fleeing from Catholic persecution in Moravia in the early part of 1700, a band of Christians found refuge on the estate of Count Zinzendorf in Saxony. There they built a brotherly and blameless settlement called Herrnhut.

A Negro from the West Indies stirred Herrnhut by relating the sufferings of the slaves in

those islands. He said, "You cannot come to the West Indies unless you are willing to become slaves." Facing this prospect, which was not actually fulfilled, Leonard Dober, a potter, and David Ditschmann, a carpenter, set out for St. Thomas in 1732, the first of that noble company of Moravian missionaries whose labors have blessed the world. Others followed them. But the climate was so terrible that thirty-five missionaries died in eleven years. Some suffered cruel imprisonment, and their sufferings helped end the crime of slavery in the islands.

On a visit to Copenhagen, Count Zinzendorf saw two Eskimos from Greenland and learned that Egede, the great pioneer missionary to that land, was giving up his work there. Zinzendorf told the story at Herrnhut. "When it was known that the Danish Government intended to abandon its mission in Greenland, two or three uneducated laborers in Herrnhut, without resources, felt that they ought to take up the work about to be laid down by the King of Denmark!"³ Such sublime audacity has marked the spread of the Kingdom of God.

Always the Moravians were ready for the hardest places.

In 1750 one of the Brethren went to Dutch Guiana where Von Welz had perished. It was the abode of Indians, of bush Negroes who had

³ Lemuel C. Barnes, *Two Thousand Years before Carey*, p. 345.

fled from bondage and were therefore outlaws, and of slaves. For a time there was one missionary death for each person won. In forty-eight years there were only fifty converts. Now more than half the colony is connected with Moravian churches.

A heroic attempt to establish work on the West Coast of Africa cost dearly before it finally had to be abandoned.

There were only six hundred persons in the settlement at Herrnhut, but within ten years missionaries had gone from there to all quarters of the globe. "Within twenty years of the commencement of their work the Moravian Brethren had started more missions than Anglicans and Protestants had started in the two preceding centuries." Within sixty years they had founded twenty-five mission stations. Besides the fields already mentioned, they have worked in Central and South America, in Africa, in India, and in Alaska. In a century and a half they sent out 2170 foreign missionaries and they continue to-day to carry on a large work.

During the fourth decade of the eighteenth century companies of Moravians began to migrate to the British colonies in America to undertake work among the Indians. They labored in Georgia, Pennsylvania, New York, and other colonies, and in great areas to the west. Perhaps their most noted missionary was Zeisberger, who

opened no less than twenty-seven stations in Pennsylvania and Ohio and spent more than sixty years seeking the salvation and welfare of many tribes of Indians.

The life purpose of the whole Moravian brotherhood was to spread the good news in which they rejoiced. While many went out as missionaries, the rest labored with their hands to make possible the further extension of the Kingdom of God. Securing a tract of land in Pennsylvania, a considerable company of Moravians founded a new settlement which their leader and patron, then on a missionary visit to America, named Bethlehem, in the hope that the bread of life would be broken there. With characteristic energy the new settlers established industries at which all might work. In three years these community enterprises not only supported the settlement but sustained about fifty missionaries on various mission fields. In Bethlehem and nearby towns is continued today the Moravian tradition of spotless Christian living and untiring Christian service. From Bethlehem is directed the far-reaching missionary endeavor of American Moravians, which still includes a great work among the Indians.

Thus it is evident that there had already been much preparation for the stupendous enterprise which William Carey and his friends inaugurated by awaking the English-speaking world to its mis-

sionary obligation. That little Baptist society turned its eyes, naturally enough, first to India, because the great activities of the East India Company were calling the attention of all Englishmen to that land.

India was a country of large extent and of very great population. (Today somewhere between a sixth and a fifth of the world's people dwell there.) It was divided into many rival principalities. For centuries there had been trade between India and Europe. Latterly the nations of Europe, largely through giant trading companies, had been contending for the actual possession of India. England was winning out.

As has already been shown, there had been early efforts, not wholly unsuccessful, to take Christianity to India. Tradition locates the supposed martyrdom of the Apostle Thomas at Milapur in Madras. In the fourth century, Thomas of Jerusalem, a merchant, led a large band of missionaries to India. In the sixth century a traveler found Christian churches and clergy in Ceylon, in the interior of India, and along the Malabar Coast, and a bishop at Kalyan near Bombay. Toward the end of the ninth century England's beloved Christian king, Alfred, sent two priests to India to carry a votive offering which he had promised to St. Thomas. Marco Polo in his wanderings in the latter part of the thirteenth century found Christians and

Jews in the kingdom of Travancore still using their own language. About the same time John of Monte Corvino spent some months in India on his way to China and baptized some hundreds of converts. Two centuries later the Nestorians claimed thirty thousand families in one district. The work of the Jesuits in this country has already been mentioned.

However, when Carey arrived in India, nearly all its many million inhabitants had never heard of Christ or of a God of love. Because of the hostility of the British East India Company, Carey had to be content for years to work as a farmer, teacher, and indigo planter, doing what evangelizing he could. It is significant of the energy and devotion of the man that he used these years of opposition and waiting in studying the native language and translating the whole Bible into Bengali, an almost incredible achievement. With eagerness he then plunged into the study of Sanskrit.

Meanwhile, Carey's letters had mightily stirred the churches in England. Four young men gladly offered themselves to be his assistants. Two of them reached India, Ward, a printer and editor, and Marshman, a successful teacher. Threatened with deportation by the East India Company, they landed at Serampore where, under the protection of Denmark, they started work. They were joined by Carey in 1800. Here

the three men, with their families, set up a joint household and for years held forth an example of Christian brotherhood and industry hard to duplicate in history. Each worked at his particular calling, for they all believed in supporting the mission by their own labors. When Lord Wellesley established a college for training English officials, Carey was made teacher, and later professor, of Sanskrit, at a salary of five hundred rupees a month. Fifty rupees he kept for himself and his family, putting the rest into the work of the mission. Altogether, Carey is said to have contributed more than £46,000, or something like \$223,000 to the mission, while remittances from England for the same period were less than £2000.

Some of the results of the Serampore Mission may be briefly summarised. The Bible was translated, in whole or in part, into forty languages and dialects of India and Central Asia. Within eleven years of the commencement of their work the missionaries had nineteen printing presses going, and within thirty years they were printing the Bible and other Christian literature in vernacular tongues, that made these books available to 330,000,000 people. In fact these early missionaries undertook practically all the now recognized forms of missionary work. Among Carey's many accomplishments was expert gardening; flowers were his great hobby. A

society for the improvement of native agriculture was started. Other enterprises included a savings bank and a paper mill. There was an attempt at medical missions. The mission sustained, at the end of eighteen years, 126 schools carried on in vernacular, with more than ten thousand pupils. Two years later Serampore College was founded. Thirty mission stations were opened, and the gospel was preached constantly. Carey lived to see twenty-six Indian churches established, with forty Indian pastors ministering to their own people. He himself baptized hundreds of believers.

No one can speak of the beginning of modern missions in India without reference to the glorious name of Henry Martyn. Six years after the founding of the Serampore Mission, Martyn, a young clergyman of the Church of England, came to live across the river from Carey and his co-workers. Unable to stir his Church to missionary interest, Martyn had accepted appointment as chaplain of the East India Company. He had been moved to missionary zeal by the letters of Carey; now he was mightily helped by his comradeship. Inspired by Carey's translation scheme, he turned his brilliant scholarship to similar use and, in the six years before he used up all his little strength, translated the New Testament into Hindustani and Persian.

Martyn labored as an evangelist, establishing

schools and preaching places among beggars and outcastes. Finding the Brahmans almost invulnerable before his preaching he turned to the Moslems and attained surprising results. To Persia he went for a year to finish his Persian Testament and then, longing to see England once more, set out on the long journey, only to die in a little Turkish village. Like David Brainerd, from whom he drew much inspiration, Henry Martyn has wielded an influence down through the years far out of proportion to the brief span of his working life.

Fourteen years after Carey arrived in India another great land was entered with the gospel. China covered then, as it does now, a vast area and contained an immense population. Probably then as now one out of every four persons in the world lived in China. It was in reality a civilization rather than a nation, for under numerous ruling dynasties it had calmly continued its life as a great people for at least four millenniums, possibly much longer.

There is good evidence that several remarkable opportunities for the evangelizing of China had appeared through the centuries. During the Middle Ages there were current in Europe many rumors of a "Prester John" who was said to rule over a Christian kingdom in far Cathay. A tablet dug up in Shansi Province testifies to the wide-

spread and beneficent work of Nestorian missionaries for a century and a half prior to the year 781. Records of an effort in the next century to suppress all foreign religion show that at least three thousand Nestorian priests and other leaders were then at work in China. By the time Tamerlane overthrew Christianity perhaps as many as two hundred thousand Chinese were enrolled in the Nestorian Church. One Chinese ruler is known to have sent to Baghdad for missionaries for his people.

Toward the end of the thirteenth century the Franciscan, John of Monte Corvino, was sent by the Pope to Peking, then known as Cambaluc. After some years of very considerable success, in which he baptized several thousand persons, John pleaded for helpers in his great task. The Pope made him archbishop of Cambaluc and dispatched seven priests as reenforcements. Four of them died on the difficult journey, and John wrote heartbrokenly, "Could reenforcements have been sent more promptly and vigorously, the great Emperor himself would have received baptism."

But perhaps the most regal opportunity the Church missed occurred when two Venetian traders, Nicolo and Maffeo Polo, returned from Peking with a request from the Great Khan that there be sent to him one hundred teachers and learned men who should be "able clearly to prove

to idolators and other kinds of folk that the Law of Christ was best." Just at that time one of those shameless quarrels for power that disgraced the Church in the Middle Ages kept the papal seat empty for two years. Then the new Pope dispatched two monks to seek to convert the vast Empire of Kublai Khan. The hardships of the journey caused them to turn back before they came anywhere near China; but the Polos with whom they were traveling—Nicolo's son, Marco Polo, was with them this time—went on, to spend sixteen prosperous years in the Great Khan's empire. Other feeble attempts to send missionaries to China during the Middle Ages accomplished little in the way of permanent results.

When Robert Morrison, twenty-five years old, arrived in Macao in 1807, China was tightly shut. It was a capital offense to teach Chinese to foreigners. For a time Morrison lived in complete retirement to avoid exciting suspicion. Again the East India Company had tried to block missions. It had refused Morrison passage on any of its ships. He had taken ship, therefore, to New York. The oft-quoted remark of the man who had there arranged his passage on a trading vessel to China may indicate how the world looked on his enterprise: "So then, Mr. Morrison, you really expect to make an impression on the idolatry of the great Chinese Empire?"

Morrison's reply shows how he viewed it: "No, sir, but I expect God will."

This resolute young man had accomplished the almost incredible task of teaching himself Chinese. There were in the British Museum two old Chinese manuscripts, one containing most of the New Testament, translated into Chinese by some unknown Catholic missionary, and the other comprising a Latin-Chinese lexicon. Pouring over these treasures day after day Morrison had actually copied the hundreds of pages of their strange characters. The year after he went to China he was made interpreter for the Company that had refused him passage on its ships.

It was seven years before Morrison baptized the first Chinese he won to Christ. At the time of his death, twenty-seven years after the commencement of his work, there was only a handful of believers—ten, according to some reports. But Morrison made a monumental contribution to the evangelization of China. In addition to his duties with the East India Company he translated the whole New Testament by 1813. The next year the Company published his Chinese Dictionary, a scholarly work in six large volumes, that has rendered invaluable service in the years of missionary translation since that day. Eventually, Morrison translated nearly the whole Bible into Chinese, and published a large number of tracts and booklets. Mr. Milne who came out to

be his associate founded Malacca College. A dispensary with a Chinese doctor was opened by Morrison, so that he may be said to have made the first attempt to introduce medical missions into China.

America's active participation in the great new enterprise in which she was destined to play so large and honorable a part began with the arrival at Calcutta in June, 1812, of Adoniram and Ann Hasseltine Judson and Samuel and Harriet Newell. These were followed quickly by the rest of that first group of young people that had been appointed to missionary service by the American Board. The young Americans were cordially received by Carey and his associates. But as usual the East India Company was hostile. The new missionaries were driven out of Bengal. Perhaps partly as a result of the privations they suffered Harriet Newell died, an early martyr to the cause.

The Judsons began work in Burma in 1813. It seemed to be the only country in Asia open to them. There, in the hard years of pioneering for the gospel under an Oriental despotism, Ann Hasseltine Judson proved herself one of the heroines of the missionary enterprise. Burma went to war with England. Judson and Price, a medical missionary, and others were imprisoned and their lives threatened. In their behalf Mrs. Judson faced bravely the hostility of a barbarous

government while by her ministries she made enduring their twenty-one months of confinement. But her frail strength gave way after it was all over and she died.

Judson baptized ten Burmese in the first seven years. In later years he worked among the Karens who were won in large numbers by him and his companions, for he was joined by a large number of other workers. Judson translated the Bible into Burmese, a valuable contribution to the work of missions. His devoted life has been a powerful inspiration to missionary service down through the years.

Only three years after Carey arrived in India, the mission ship *Duff* landed eighteen missionaries in the Society Islands, and the evangelization of the South Seas was begun. In 1816 Robert Moffat started to work in South Africa. Four years later the Americans, Pliny Fiske and Levi Parsons, arrived in the Near East. Thus in less than thirty years after that historic gathering of twelve preachers in Kettering, England, the fire that they had kindled resulted in the beginning of the evangelization of all the great divisions of the world that had been without the gospel.

Within a few decades, also, the official attitude of the churches of the West had changed. Those who had looked askance at the humble Baptist

preachers and their scheme to carry the gospel to far-away lands were now following in their footsteps. The rapidity with which their idea was taken up is surprising. Within three years the London Missionary Society was formed by members of the independent churches. Its first field was Tahiti. The next year the Edinburgh Missionary Society, later known as the Scottish Missionary Society, was organized by members of the established as well as the free churches. It began work in West Africa. Later it was absorbed by regular church boards. The same year saw the formation of the Glasgow Missionary Society. Its first work also was in West Africa and it was likewise absorbed later. The Church Missionary Society, originally the Society for Missions to Africa and the East, marked the entrance of members of the Church of England into the great cause of world evangelization. The society was not favored, however, by the ecclesiastics and did not receive their recognition until 1841. The British and Foreign Bible Society, which has carried on such a tremendously effective work, was formed in 1804.

The formation of the American Board of Commissioners for Foreign Missions in 1810 has already been noted. Four years later Baptists organized a General Missionary Convention. The Episcopalians began foreign mission work in 1819. Methodist foreign missions began in 1832.

The next year the first official representatives of the Presbyterian Church started work in India. In time all the denominations of any size in America as well as in England came to recognize foreign missions as an essential part of their work.

But it is well to remember that world-wide missions, the most beneficent international movement of modern times, began, so far as the Protestant Church is concerned, not with ecclesiastical organizations at all but in the prayers and faith and labors of humble Christians. Indeed, those who first longed to go to spread the good news had to arouse the churches to send them. In the splendor of the present world-encircling movement one likes to think of the cobbler at his bench who mastered one difficult language after another and yearned over the great races indicated on the world map which he had drawn on wrapping paper and hung before him; and the young scholar who copied laboriously the intricate Chinese characters out of the museum manuscripts; and the undergraduates at Williams College who pledged themselves to the evangelization of Asia while the storm raged around their haystack shelter.

CHAPTER VI

CHRIST AND THE NATIONS

FROM Arctic snows to tropic jungles, on bleak Mongolian plains, amid the tall grass of Africa, in resplendent Oriental cities, there are established in the world today some 4400 Protestant foreign mission stations. Ministering in these stations and wide surrounding regions are nearly 28,000 foreign missionaries. Their labors are shared by more than 150,000 men and women of the lands in which they work. The growth of foreign missions in little more than a century and a quarter, from heroic beginnings in the face of towering obstacles to this tremendous world enterprise of Christian service, is one of the most remarkable movements in the history of man.

Carey had scarcely started on his work in India before the ship of the London Missionary Society landed eighteen missionaries on Tahiti, in the South Seas. They met with excellent success, though there was opposition and some had to retire to Australia for a while. As early as 1823 Commander Duperry wrote:

The missionaries of the Society of London have entirely changed the manners and customs of the inhabitants. Idolatry no longer exists . . . the bloody wars in which the people

engaged and human sacrifices have entirely ceased since 1816. All the natives can read and write.

This story has been repeated in place after place in the South Seas. It is said that three hundred and fifty of the islands are now professedly Christian and that the Christian population is something like four hundred thousand.

Some great apostles of the South Seas should be mentioned. John Williams, master mariner, beginning work in the early years of the last century, built a mission ship with his own hands and in it and three other home-made vessels carried the Word of God to every group of islands within two thousand miles until he was killed by cannibals in 1839.

Thirty-two years later the beloved Bishop Patteson was killed in revenge for a vile deed of white traders. They had painted their ship like the missionary's bark of loving service and then carried off to forced labor in a distant land the natives who came on board at their invitation.

James Chalmers, the "Great-Heart of New Guinea," could not be satisfied with the splendid work he was already doing, but longed to tell of God's love to those who had never been reached at all. He was killed in cold blood along with a colleague and ten or twelve school boys. That was in 1901. John G. Paton, by his loving and persevering service in the face of untold dangers,

wrote a glorious chapter in missionary history and won the New Hebrides to Christianity.

Hawaii was entered by the American Board a quarter century after the King had sent a request to England begging for Christian teachers. The Christian messengers were actually on their way on the long journey by sailing vessel around Cape Horn when the people of the Islands, under the leadership of some of their chiefs, destroyed their idols and demolished their places of worship, leaving themselves without any religion. In fifty years the islands were evangelized. The missionaries helped constitute a local church and then withdrew, though there is still a mission of the Protestant Episcopal Church at work in the Islands, and the influx of immigrants from Asia has raised a real missionary problem. Today not only does the Hawaiian Church carry on splendid Christian work in Hawaii, but it conducts foreign missions in other islands. Thirty per cent of Hawaiian ministers are engaged in foreign missions, and more than a fifth of the contributions of the church are used for that purpose.

Attempts to do missionary work in Africa were made very early. A year before Columbus sailed Portuguese missionaries responded to a request from the king of the Congo and started work in that vast area. Some seventy years later Jesuit

priests entered South Africa, working along the Zambesi River. Both missions enjoyed royal favor, won kings and their counselors to the Church, and enrolled large numbers of at least nominal believers. As in numerous other places, no deep transformation of the native life occurred and there were no permanent results.

The pioneer missionaries to India, Ziegenbalg and Plütschau, sent back an urgent message from the Cape of Good Hope, where they stopped en route, regarding the distressing condition of the Hottentots. The Moravian, George Schmidt, went to Cape Town in 1737. After six years of earnest work for the natives he was driven out by the persistent opposition of the Dutch Boers, who despised the Hottentots. Other attempts to spread the gospel in Africa were made in the eighteenth century, but nearly all with discouraging results.

In 1816, however, there came a young man to South Africa whose name was to become a household word throughout Christendom. Robert Moffat was scarcely of age when the London Missionary Society sent him to this field that had proved so difficult. Very soon he decided to try to establish missionary work in the village of Afrikaner, a chief whose depredations had spread terror throughout the land. All along the way settlers warned Moffat that Afrikaner would make a drum of his skin and use his skull for a

drinking cup. Instead, the dreaded outlaw eventually became a humble Christian, the beloved friend of the missionary and his coworker in spreading the blessings of Christ to the surrounding territory.

Later, at Kuruman, Robert and Mary Moffat established a very great mission station. Lovingly known as Ra-Mary and Ma-Mary, the influence of these two spread far and wide. Moffat invented an alphabet and built a written language for his people, then gave them the Bible in that language.

Going to England, after some twenty years in Africa, in order to get his New Testament printed, Moffat stirred the heart of a young doctor, David Livingstone, who was waiting for the end of the Opium War in order to go to China as a missionary. The next year the doctor set out for Africa. Three years later he married the Moffats' charming daughter, Mary. Two hundred miles to the north of Kuruman their labors brought blessing to a wide area.

But the horrors of the slave trade would give the doctor no rest. Someone must open up to the light of civilization the vast dark heart of Africa. Livingstone became one of the most intrepid explorers the world has ever seen. Across to the Atlantic, back to the Indian Ocean, up to the headwaters of the Nile, long shrouded in mystery, he pushed his way through seemingly hopeless ob-

stacles a total of twenty-nine thousand miles. He traced the mighty river courses, found the healthful areas for great mission centers, laid open to the world the sickening practises of the slave raiders. With very ordinary instruments he made priceless scientific observations. He filled in with accurate information what had always been a blank space on the maps of Africa.

But to the heart of Africa Livingstone was not the great explorer who won the plaudits of the world, but the messenger of Christ, who ministered tenderly to any whom he could help and whose sympathy won the hearts of the most hostile. Travelers over his trail years later found a tradition grown up of the great white man who had once come through the forests and who was different from any other man because he loved everyone. How he won the devotion of his black companions will be forever testified by the heroism of Susi and Chuma, who buried their leader's heart under a tree and carried his embalmed body nine hundred miles through dangerous country to the sea, that it might rest in his own land.

The establishing of missions throughout Africa alone would seem to be a staggering task for the Church. Yet today practically every large division of the huge continent has its own well-developed work. Nearly all the chief denominations,

representing a large number of countries, are making splendid contributions. One wishes for space to tell of the magnificent work of the Scotch at Lovedale, a work which has continued for more than a century, though it has required rebuilding three times, owing to the devastation of war; or of the Livingstonia Mission that is Christianizing a whole district, teaching the population to read and write, and gathering many thousands into the Christian Church; or of Uganda, the Christian nation in the interior of Africa; or of the Presbyterian enterprise in the Cameroun on the West Coast, almost given up a generation ago because of desperately disheartening conditions, but to-day crowding huge churches with thousands of Christians and teaching a whole people not only to read but to work with their hands and build a Christian civilization.

The story of missions in Africa has not been all pleasant. In many places it has been heart-breaking. There are still large areas where almost no results have been obtained. The toll in missionary lives has been stupendous. In the little territory of Sierra Leone 109 missionaries died in twenty-five years. Added to the deaths from disease have been the murders by savages. As late as 1898 fifteen United Brethren missionaries were massacred in this same state of Sierra Leone. There have been many ill-considered

enterprises that have cost heavily and brought almost no results. And there have been terrible disappointments in the African character. Drink and immorality are besetting sins of the Africans. In many a mission now there are distressing times when church members fall back into these old ways. But on the other hand, there are very great, solid results such as would have surprised those first missionaries who dared enter the "Dark Continent."

No part of the world presented a more difficult field to the pioneers of missions than the Moslem lands. Today perhaps an eighth of the population of the world is Mohammedan. Beginning opposite Gibraltar, the hosts of Islam reach across North Africa, control Egypt, and extend far to the south. They occupy Arabia, Syria, Turkey, Mesopotamia, in fact practically all the Near East. They reach up through Persia into the heart of Asia where vast tracts are Mohammedan. They extend down into India where they number about seventy million and then across into the Malay Peninsula and finally into the great islands off southeastern Asia. There are large numbers of Moslems under the American flag in the Philippines.

At least two Christlike men attempted to reach the Mohammedans by the way of love and service when most of Europe thought the way to deal

with them was with the sword of the Crusader. Francis of Assisi somehow passed through the Saracen army during the Fifth Crusade and actually preached to the Sultan himself in his headquarters. Raymond Lull, a wealthy nobleman, spent himself and his riches in trying to rouse Europe to seek the conversion of Islam. Two of his own missionary trips ended in imprisonment and the third in his death, despite his venerable age. From that day in 1315 until the nineteenth century very little attempt was made to carry the gospel to Mohammedans. And in the lands under Moslem government it has meant almost certain death for any follower of the Prophet to become a Christian.

Nevertheless, when modern missions began, the Moslem world could not long be neglected. The work of Henry Martyn in India and Persia has already been mentioned. A little more than a century ago Pliny Fiske and Levi Parsons went from America to attempt to establish a mission in Jerusalem. The plan was to try to reach Jews and Moslems. Permanent work was established in Beirût, Syria. Here and in Constantinople William Goodell, one of the great pioneers, translated the whole Bible into Armeno-Turkish. Later, an excellent translation into Arabic was made.

The missionaries soon found that the members of the Eastern Christian churches—Armenian,

Jacobite, Maronite and others—which had continued for centuries in the midst of Mohammedanism, needed their help; and that, in fact, it would be hard to make any impression on the Moslems until these churches were awakened to a vital Christian life. Therefore, much of the mission work in the Near East has been with these Christians. It was largely to train some of them for church leadership that Cyrus Hamlin started a school just outside Constantinople. He taught the students to help earn their way by laboring with their hands. He seemed to be master of most of the trades. During the Crimean War he supplied six thousand pounds of bread a day to Florence Nightingale's hospitals.

Hamlin's great dream was a Christian college at the heart of the Moslem world. After some ten years of Turkish government procrastination he secured a beautiful site on the Bosphorus and Robert College was founded. Here young men of the many jealous and warring races and nationalities of the Near East, followers of the Christian, Mohammedan, and Jewish religions, have studied and worked and played together, and from here they have gone out to positions of leadership to help spread the spirit of good will in place of the ancient hatreds. Other great schools have been established, among them the American University at Beirût, the International College at Smyrna, and the Constantinople

Woman's College. There are numerous high schools and many primary schools. In most of the schools there have been Moslem pupils, and today the proportion of Moslems in some of them is very large.

Outstanding work is being done along the Persian Gulf by the Reformed Church of America, and in Egypt by the United Presbyterians. The Presbyterians conduct great missions in Syria and Persia. Recently a Union Mission has been established in Mesopotamia. In Cairo the Church Missionary Society has been able to work among the students of Al Azhar University, the great training school for Moslem missionaries. Very encouraging word comes from Persia, where work among the Mohammedans has been going on almost since the days of Henry Martyn. Opportunities for evangelistic work are many, and some missionaries look for a large turning toward Christianity in that land.

In countries not under Moslem government it has not been impossible to win Mohammedans to Christ. Thousands of former Moslems have become Christians in Java, while in large districts of India almost every church has ex-Moslems among its members and a large number of the Christian workers have come out of Islam.

Latin America did not at first receive from missionary societies the same attention given

other lands. Nominally, a Christian Church was in control there. It became apparent, however, that in large areas there was as much need of missionaries as in many other fields. The common people were illiterate and ignorant of the Bible, while millions of Indians were scarcely touched by the Roman Catholic Church.

There were no Protestant missions and not one Protestant church on the whole west coast of South America when David Trumbull landed at Santiago, Chile, in 1845. He had been sent to work among the sailors of that great port where fifteen hundred ships anchored in one year. Besides befriending hundreds of sailors, he was soon on good terms with British and American residents of the city and organized a Union Church. At first the congregation met in a dark warehouse, because public worship, other than Roman Catholic, was not allowed. It was seven years before the church had a building of its own. Then the authorities bitterly opposed what was so contrary to the laws and customs of the land and finally relented only on condition that the church be wholly surrounded with a high fence, with only one inconspicuous gate, and that singing be so softly done that no passer-by might be tempted to enter.

With the help of his wife, Trumbull started a school for girls. Until then all schools had been Roman Catholic. The authorities investigated

and allowed him to proceed. He published newspapers in Spanish and wrote for a number of dailies, so that he gradually got his ideas abroad. He began to circulate Bibles. Years before, in the days when South American countries were winning their independence, James Thomson had come from London to open popular schools and distribute Bibles. He had worked in Argentina, Chile, Peru, Ecuador, and Colombia. The liberators had been glad of his presence. San Martin had helped him actively. And he had sold a great many Bibles.

But the spirit of the liberators, who really loved freedom, had been supplanted by intolerance. Trumbull met with great opposition—but he continued to distribute Bibles.

He fought superstition. He worked untiringly for reforms that would give religious freedom, that would open cemeteries to non-Catholics, and that would allow others than Roman Catholic clergy to perform the marriage ceremony. The exorbitant marriage fees demanded by the Church in power had brought it about that many couples simply dispensed with the ceremony. It took eight years of fighting to get free burial established, and the civil marriage bill was not passed until 1883.

After he had been forty years in Chile, Dr. Trumbull became a citizen of that land in keeping with a vow he had made when fighting for re-

forms that seemed so far off. He was eagerly welcomed by the President and the people, who had come to appreciate his great services. One of his Yale friends wrote of him, "What Livingstone did for Africa was done for South America by David Trumbull."

There were nineteen other Latin American republics to be entered as Trumbull entered Chile and each has had her own missionary pioneers. It was not until 1867 that a Protestant church was organized in Mexico. In 1882 the President of Guatemala, when visiting New York, pleaded for a missionary and even offered to pay the traveling expenses of one to Guatemala.

Splendid cooperation between the denominations is being effected in Latin America. The Cincinnati Plan, worked out a few years ago, gave each church its definite responsibility in Mexico. A great Congress was held in Panama in 1916 to discuss and coordinate the work for Latin America. A Committee on Cooperation in Latin America brings together the North American boards working in that field. The committee's educational secretary, with an office in Montevideo, keeps in touch with all Protestant schools in the several republics so that the best work may be done by all. In the spring of 1925 there was held in Montevideo a Congress on Christian Work in South America. The Congress revealed an Evangelical Church that has come to

have a recognized place in the life of the continent. In recent years it has grown encouragingly in numbers and in consciousness of its mission. At Montevideo this Church attempted to face frankly South America's problems—such problems as health, social adjustment, labor, scarcity of Christian literature, and lack of knowledge of the living Christ. Definite plans were laid to help bring the spirit of Christ into the whole life of the continent.

Missions got a late start in Japan because for so long a time that land was tightly shut against foreigners, and Christianity was forbidden on pain of death. In 1859, as soon as any ports were opened to foreigners, missionaries entered. Illustrious among these were James Hepburn, Bishop Williams, Samuel R. Brown, and Guido F. Verbeck. They came into a hostile atmosphere. It was almost impossible even to find anyone who could be persuaded to teach them the language.

Dr. Hepburn has been characterized as perhaps the most versatile Westerner who has ever been seen in the East. He was a physician, he headed the work of Biblical translation, he was an outstanding educator, and he prepared a Japanese-English dictionary so splendidly that it has been a standard. He and Dr. Brown translated the Gospels, and in 1887 he formally presented the whole Bible, translated by a committee, to the Japanese nation.

Very different was the experience of Christian missionaries in Japan from those in many another field. In Japan it was the upper and influential classes that were most easily reached. Japan was eager to become a modern nation, and the young men of the Samurai class diligently sought all the help they could get. As a result, the mission schools have been attended by the future leaders of the nation.

A striking illustration of this is seen in the work of Verbeck. Men whom he taught in his school at Nagasaki became, after the revolution of 1868, important leaders of the government. Eventually Verbeck was called to Tokyo, where he helped found the great Imperial University. Almost constantly he was consulted about the very difficult problems Japan faced in those days. He originated and organized the Japanese commission sent in 1871 to visit Europe and America. Without waiting to return home, the commission cabled back its advice that religious freedom be allowed.

The first evangelical church was organized at Yokohama in 1853. Since that time the Christian Church in Japan has become a strong institution, including many outstanding men and women and carrying on a great work.

Space does not permit telling of the entrance of Siam and other smaller lands by missionaries,

although the story of each would make interesting reading. Into practically all the world foreign missions have carried their beneficent influence. The growth of the enterprise has been remarkable. Robert Morrison's death in 1834 left only two Protestant missionaries in China. To-day there are more than seventy-five hundred. The total number of Protestant foreign missionaries in the world has almost doubled in twenty-two years: in 1903 there were something more than 14,300; by 1911 the number had risen to more than 19,300 while the figure for 1925 is 27,872. In 1903 there were 2,669 regular stations in which missionaries lived and worked. In 1911 there were 3,422; in 1925, 4,426.

The great dominating purpose of the missionary has been to bring the good news of Christ to those who have not heard it. This has involved many and varied labors, such as, in the first place, preaching and all manner of evangelistic work. The market-place in Siam, the village square in India, the palaver house in Africa, crowded streets and gatherings of pilgrims at temple festivals—all have provided the missionary with a congregation. Every feasible means of spreading the gospel has been used. In Japan, where nearly everyone reads, newspaper advertising has brought many inquiries, and correspondence classes have won many believers. In the same land a veteran missionary with a great love for

people in his heart made something like two thousand visits from house to house in one year.

There are now more than thirty-six thousand organized churches connected with Protestant foreign missions, more than ten per cent of them being self-supporting. Regular preaching services are held in some fifty thousand other places. More than four hundred and fifty theological and Bible training schools are preparing eleven thousand Christians to help in making the gospel known.

In his eagerness to get the message of Christ to all peoples, the missionary has been an ardent translator. We are told that in 1800 the Bible existed in only sixty-six languages and dialects, covering about one fifth of the world's population. By 1900 the Bible or portions of it were available for the vast majority of the people of the world in their native tongues. An officer of the American Bible Society reported in 1925 that the whole Bible had been translated into 158 languages and dialects, the New Testament into 142 additional tongues, and Bible portions (a single Gospel or more) into about five hundred more. Of course, not all this translating has been done by missionaries, but a great part of the work has been theirs.

The work of translation is constantly going on. Only a little while ago it was reported that the first Christian literature of any kind had just

been made available for some hundreds of thousands of Indians in Guatemala. One likes to think of the old African woman who for the first time heard the missionary read out of his new translation of part of the Word of God and exclaimed in wonder, "It talks to him in our language." It is interesting to know of the Chinese who had been helping a missionary translate the New Testament and said, "Whoever made that book made me; it knows all that is in my heart." In making available for nearly all the people of non-Christian lands the Bible with its great revelation of God and of the way of life, the missionary has made an incalculable contribution to the world, even if he had never done anything else. Mission presses, established very early, have been among the greatest agencies of evangelization.

To carry out the missionary's purpose has required that people be educated. The missionary was eager that all people should be able to read the Bible. He wanted an intelligent church and he wanted to train leaders for the great cause of Christ. He longed to banish age-old superstitions that held people in bondage—few things could do that better than actual knowledge of facts. He wanted to see abundant life enjoyed by all men, even the poorest and lowest, for whom the great ethnic religions made little provision.

The very first Protestant missionaries to India

developed extensive systems of schools. In China and Siam the only pupils who could be found for the first schools were poor children of the lowest classes who were actually paid small sums to attend. Today the mission schools in most countries are crowded. Sons of high government officials await their turn with sons of the poor on the waiting list of Teheran Christian College.

In many a land mission schools were the first attempt at popular education. They set the standard for public school systems that are now growing up. To a land like China they brought modern educational ideas and the scientific method of seeking facts in place of the old system of memorizing the classics.

Alexander Duff arrived in India during Carey's lifetime. He soon conceived the idea of trying to reach the highest classes by college education in English that would make available for them the best there is in Western life. The British Government took over his idea and began to establish colleges that would teach English history and literature, with its stirring love of freedom, as well as Western sciences. The mighty movement for freedom in India today is largely an outgrowth of this daring move by the British authorities. The number of Christian colleges in that land has grown to thirty-four and mission colleges in other lands bring the total just above one hundred; some of these are outstanding in-

stitutions like Peking or Canton Universities. Missionaries direct more than fifteen hundred high schools, while of elementary schools there is the surprising total of 46,580 with more than two million pupils enrolled. There are many other institutions, for instance 742 kindergartens and 297 teacher-training schools.

The influence of these schools cannot be measured. Many thousands who have studied in them have become Christian. From them have come the vast majority of the leaders of the churches. Even pupils who have not become Christian have helped carry from these schools into the life of their countries, often into places of great influence, Christian ideals and principles that are changing the outlook of whole peoples. Through the pupils of Christian schools Christian influence has reached into many a home where it could not have penetrated in any other way.

Modern medical missions may be said to have begun with Dr. John Scudder, who landed in India in 1820. A successful physician in New York, he had one day picked up from a patient's table a tract that aimed to set forth "The Claims of Six Hundred Million." Dr. Scudder felt the claims, and though it meant giving up many ambitions and being disowned by his father, he went to India. All his children who lived to be old enough became missionaries to that land, five of them physicians. No less than thirty of his

descendants have labored in India, while others have been missionaries elsewhere.

Peter Parker is said to have opened China at the point of a lancet. In 1835 he established an ophthalmic hospital in Canton. It had been hard to obtain a site. At first his motives were questioned. Hardly anyone could be induced to come. Soon, as cures were reported and sight was restored to some who had been blind for years, great crowds pressed upon the hospital, and Dr. Parker won the love of high officials and poor coolies alike. Even in our own day there are only fifteen hundred Western-trained doctors for all China, or one to more than 260,000 persons.

Today there are more than 1,150 medical missionaries and a few more than a thousand missionary nurses. Working with them are something more than six hundred doctors of the various countries while trained local assistants number well over five thousand. There are 858 hospitals that take care of almost 400,000 in-patients a year, while the 1600 dispensaries give more than ten million treatments in one year. More than fifty thousand major operations are performed a year and almost three times as many minor operations. In fact the number of individual patients helped in a year by medical missions runs close to five million.

Practically every one of these patients is told the story of the love of Christ and told it under

circumstances that give him a wonderful demonstration of its meaning. It is conceded that the service of the medical missionaries is perhaps the best setting forth of the gospel message that is possible. "We have been loved into heaven by the love and mercy of the doctors and nurses, and we have given our souls to Christ, who sent them here to save us." So answered a former Mohammedan woman when asked why she and her daughter had become Christian. Even those who could not understand the missionary's words or who bitterly opposed his message have understood the meaning of love revealed in the healing of the sick. Missionary doctors have been able to go where no one else could.

The work inaugurated by missionaries is resulting in the developing of medical and nursing professions in many lands. This has involved a great change in attitude in lands where ministering to the bodies of the sick has been considered a menial, even a disgraceful task. Men and women have had to catch something of Christ's spirit before they could thus devote themselves to the profession of healing, not for gain but that they might minister to those in need. Missionaries themselves are conducting nineteen medical schools and seventy-two training schools for nurses.

Medical missions have been a most effective means, though not at all the only means, of

demonstrating the Christian conviction of the priceless value of every man, woman, and child in the sight of God. When a man or woman of high standing from far overseas goes into an outcaste village in India and with loving hands treats the loathsome sores or relieves the pains of an "untouchable," who is usually treated with less consideration than an animal, that outcaste takes on a new value. So in many a way the missionary has ministered to the poorest and lowest of the people. It has been among the most despised groups that the mass movements toward Christ have taken place. An outcaste has found Christ and has communicated his joy to his fellow villagers and before long village after village has sought this new way of life that is open even to those whom all men have scorned. As early as 1802 Schwartz baptized five thousand persons in three months. Clough baptized nine thousand in one year. In a period of sixteen years the Methodists received into their number in India 184,000 Christians.

Christianity's care for every man, woman, and child has been effectively set forth in missionary endeavors for specially unfortunate groups, whose condition in many lands has been pitiable. Leprosy is common in the lands of the East. Carey strove to lighten the sufferings of these miserable people in India. Since his day leper asylums have been started by missionaries in

numerous places and there is now a well established Mission to Lepers cooperating in this work of mercy around the world. One of the most outstanding pieces of work for lepers is that conducted by Dr. J. W. McKean in Chiengmai, Siam. Dr. McKean was recently requested by the King to put on an exhibition of his work at a big Siamese "World's Fair."

The first hospital for the insane in China was opened by a Presbyterian medical missionary. These poor sufferers were generally supposed to be the victims of demoniacal possession.

Institutions for the blind and the deaf, for untainted children of lepers, and for others who need special help, as well as 361 orphanages, testify to the love that animates the missionary enterprise and that is awaking a like love in many places.

The missionary purpose has found expression again in all manner of industrial and agricultural work. Sam Higginbottom tells how he went out to make an every member canvass for a church in India. "How much will you give?" he asked the first member he visited. "I'll give two dollars," replied the man. "Man alive, you can't," said Higginbottom, for the man worked for only two dollars a month, twenty-four dollars a year, and his family had one slim meal a day. A view of such conditions convinced Sam Higginbottom that the thing to do was to teach these people

methods of modern farming. Accordingly, he came back to America and studied agriculture himself. At Allahabad Agricultural Institute he has taught many Indians to raise twenty-four bushels of wheat to the acre where formerly they raised six or ten bushels. On his farms sons of native princes as well as sons of outcastes study to banish India's long hunger. He has helped plan modern agricultural programs for Indian rulers. The people are learning that it is not the goodwill or the displeasure of spirits that determines whether crops shall be good or bad.

Tailoring, lace making, poultry raising, carpentering, furniture making, are among the productive pursuits the missionary has taught in numerous lands. He has tried to prevent times of suffering and distress. But perhaps his true spirit has never shone more brightly than when such times have come. Plagues and famines have found him spending himself in relief work regardless of his own safety. The missionary forces of the Near East wrote a glorious chapter in the history of the race by their service to the myriads in need during the terrible days of the World War. Missionaries had a large part in carrying out the magnificent enterprise of relief during China's appalling famine in 1921. By promoting reforestation of China's denuded hills and in other ways they are working to prevent a recurrence of that disaster. Everywhere movements

for human welfare have been inaugurated by missionaries and those whom they have won to Christ.

One of the happiest results of modern missions in great sections of the world is the change they are bringing in the attitude toward women. "Ah, your God must be a very good God to send a doctor to the women. None of our gods ever sent us a doctor." So said a Hindu woman, reflecting pathetically the neglect, often the oppression, of women by the great non-Christian religions. Missionary women sought out Hindu and Mohammedan women and told them of God who loves women as much as men. When Dr. Clara Swain arrived in a little Indian city one January evening in 1870 and the next day began quietly to practise medicine, there was started one of the most Christlike of all missionary activities, the relieving of the physical sufferings of women and girls shut away in zenanas and harems. About two hundred and fifty of the missionary physicians at work today in foreign mission fields are women, and in addition there are almost one hundred native women physicians in mission hospitals.

Missionaries founded schools for girls, an unheard-of thing in most of Asia. In many places it was considered impossible for a woman to learn. Confucius had commended an uneducated woman as far better than an educated one. Today there

are excellent women's Christian colleges in the Orient. Christian women have become outstanding leaders in all the great countries of Asia. From the very beginning missionaries have labored to relieve the misery of millions of Indian widows, doomed to lives of wretchedness. Now reform movements in Hinduism espouse the same cause. Perhaps it is little wonder that women have been such faithful followers of Christ. He it was who broke the bondage in which they had been held and first made abundant life possible for them.

So, by many labors and in many ways the missionary has sought to hold forth the love of Christ. One would not want to give the impression that all has been heroism and glowing results. Far from it. The vast bulk of the work has been patient and sometimes monotonous labor like any other good work well done. And there have been mistakes and blunders and failures. No one would claim that every missionary has understood or expressed the spirit of Christ or that all policies of mission boards have been wise. But it is reassuring to realize that in the age of the world's greatest material development with its powerful temptations to selfishness there grew also an enterprise of unselfish service to all men everywhere, as persistent, as tireless, as resourceful, and as statesmanlike as any of the vast

political and commercial enterprises that marked the age. While the East and Africa were seeing all too much of the seamy side of Western nations, a great army of devoted men and women were seeking, no matter what the cost, to share with them the richest blessings that the West or the world ever knew.

Surely nothing has done more for the churches in America than the missionary undertaking both at home and abroad. Increasingly their attention has been given to this work of extending the Kingdom of God, and they have grown thereby. Today almost every denomination finds great joy in the missionary work it is privileged to do and its boards of missions play a large part in its life. There has been developed a missionary statesmanship as able as the statesmanship of nations and sometimes more far seeing. Hon. Henry Morgenthau pays high tribute to the missionary leaders to whom he finally turned when he was about to sail as American ambassador to Turkey, for the intimate knowledge of the problems he would face in the Near East, knowledge which he found it hard to obtain from other sources.¹

Perhaps a larger measure of interdenominational cooperation has been worked out in foreign missions than in any other phase of the Church's life. On the field there is an effort to avoid all

¹ See *All in a Lifetime*, by Henry G. Morgenthau.

overlapping and to work together in all possible ways. At home the Foreign Missions Conference of North America (which holds a meeting every year for careful study of missionary problems and maintains an office in New York for the continuous work of correlation) and similar organizations in other lands unite nearly all the boards for cooperative action. These organizations themselves are united in the International Missionary Council, which has headquarters in London and New York. Several great world conferences on missions have been held.

Something of the remarkable growth as well as the present magnitude of the foreign missionary enterprise is reflected in the contributions for its support. One recalls the sixty-three dollars contributed by the twelve ministers at Kettering, England, in 1792. Of course, other sums were being given on the Continent at that time. By 1911 Protestant foreign mission societies of the world were receiving for their work \$30,000,000 a year. By 1916 the annual income had risen to nearly \$39,000,000. At present it is more than \$69,000,000. As is fitting, the United States with its great prosperity has had a large share in the financial support of foreign missions, especially since the World War. The annual income of the foreign mission boards of the United States is more than \$45,000,000.

Members of the churches may well rejoice in

this truly splendid growth in missionary giving. But let the sum be compared for a moment with the vast needs of the work in many lands; or with the amount the churches spend on self-support; or with what Americans spend thoughtlessly on other things; for example, \$50,000,000 for chewing gum, \$350,000,000 for soft drinks, \$750,000,000 for perfumes, face powder, and cosmetics, about \$2,000,000 for tobacco! In reality the \$45,000,000 a year means only \$1.68 for each Protestant church member, or slightly less than three and one fourth cents a week. Anyone who will ponder on what three and one fourth cents will buy may well wonder whether it really measures our average interest in foreign missions.

When Robert Morrison lay dying in 1834, after twenty-seven years of devoted service in China, he agreed with his fellow workers that it was scarcely to be hoped that there would be one thousand baptized Chinese Christians at the end of a century. Yet when the century of missionary work came to a close, in spite of the appalling massacre of Christians by the Boxers a few years before, there were in China 179,000 Protestant communicants in good standing. Fifteen years later, in 1922, the membership had grown to about four hundred thousand. In all the lands in which foreign missions are at work today the Protestant community totals well over eight million. During the last year for which figures are avail-

able, more than two hundred thousand believers were added to the churches.

Of course, the results of missions cannot be measured by the number of converts. Powerful influences have been set to work that reach far out beyond the bounds of the Church. Christ is being revealed in the whole world, and in his light many things are being changed. He is revered by thousands of the best men and women in many lands and is increasingly becoming the standard by which character and customs must be judged the world around.

But the Christian Church itself is no small force. In land after land, even where it is small in numbers, it is the most vital of all religious organizations and a leading force in all that makes for the highest human welfare and for true progress. In lands like China, India, and Japan great Christian leaders have arisen. There is a united Christian Church for South India, while all three of these lands have national Christian councils aiming to unite all Christians for the most effective service of Christ in their nations.

Inspiring to Christians everywhere was the sight of the Chinese Church, proportionally so small a part of China's people, meeting in the National Christian Conference at Shanghai in 1922 and daring to undertake the task of trying to bring the spirit of Christ into the whole life of that troubled land. One of the purposes in setting

up the National Christian Council was "the progressive study of the mind and will of God in relation to the fulfilling of His purpose in China." A recent call of the Council for a forward movement of the whole Chinese Church is a thrilling document, setting as goals not organization, finance, or numbers, but truth, freedom, and love; and outlining as definite steps toward these goals measures which involve the most vital Christian living.

Thus, when we gather to worship God, we may picture to ourselves hundreds of thousands of our fellow Christians of every land, of every color, and of every tongue, who worship the same God and Father of us all. And as we face our Christian tasks, we may think of what they face, so few among so many and beset with such tremendous difficulties, and of the courageous way they have set out to win the whole life of their lands to Christ. How much may they count on us?

The task is far from finished. Even territorially there is much land to be occupied. Writes a young Englishman from Kansu Province, China: "Every missionary is conscious of unoccupied areas. They extend from our very front doors, nay, from our private rooms, through innumerable districts and towns out into the desert silences of Sinkiang and Tibet."² Areas aggregating 819,000 square miles in China lie

² Paul Hutchinson, *China's Real Revolution*, p. 166.

more than ten miles from any Christian center. One district of 12,500,000 people is served by ten missionaries. One fifth of all the counties of China report not one evangelistic center. No wonder Paul Hutchinson writes, "The mere business of bringing Christian opportunity to all China will require vastly more support than we have so far given the missionary cause."³ In Africa missionaries have had to watch the inroads of Mohammedanism in territory they could not possibly reach. In India in the mass movement areas it has often been impossible to take into the Church all who wanted to come because there were not enough workers to teach them. In the interior of South America is a vast area equal to one third of all Asia and to one half of Africa that is "almost wholly outside the present spheres of evangelical activity."

Very hurriedly in the course of these pages we have watched the messengers of the good news of Christ going forth: the first little group of disciples starting out from Jerusalem to face a hostile world; the humble believers who spread the gospel through that old iron empire of Rome; the intrepid messengers who won the rough barbarians of Europe; the men and women of great faith who brought the gospel to the New World; the pioneers who through the years have kept up with the rapidly moving frontier in this land; the

³ Paul Hutchinson, *China's Real Revolution*, p. 167.

boldly courageous spirits who, when Christianity was confined to Europe and America, dared believe that Christ should be shared with all races and set out to help make him known though the field they entered comprised two thirds of the world; and finally a great company of missionaries who have followed in their footsteps unable to rest while any son of earth knows not the love of the heavenly Father.

With what persistence and determination have these messengers of the evangel pursued their task! Almost insurmountable obstacles, that might easily have been taken as good reasons for turning back, have increased their determination and sharpened their faculties to find a way. No expanse of ocean or wilderness has been too great to cross, no mountains too high to climb, no barriers of race or custom or language too towering to overcome. Dangers have not been able to hold them back, whether of tropical disease or savage foe. The greatest discouragements have failed to convince them that God did not want all men to be reached. No people have been so cruel or inhospitable as to quench the missionary spirit of love or so low in the scale of human living as to cause the missionary to lose hope that God could make them his true sons and daughters.

Perhaps of many individual missionaries these things could not be said, but as we look at the long history of missions they are obviously true. Mis-

sionary history has been a remarkable story of human ingenuity, learning, skill, patience, and almost superhuman energy, all put to the service of carrying the message of Christ even to the most inhospitable lands. From devising curious alphabets to digging drainage systems to fight disease, from putting clothes on naked savages to conducting a great university, the missionary has made every human faculty and every bit of knowledge contribute to the cause of Christ on earth.

But the story we have been following is not a story completed in the past. We can do vastly more than pay honor to the great souls who from the first century until now have been Christ's messengers to far-away and difficult and often dangerous places. Or rather, there is only one way in which we can truly do them honor and that is by taking up with like courage and faith the enterprise which they have so nobly carried through the years. Others have labored and we are entered into their labors. The task is as urgent today as when Mills' heart was stirred by the vision of a great and rapidly developing West that seemed in danger of slipping away from all religion, or when Carey yearned after the great races that were being brought vividly to the attention of Europe. Perhaps it is even more urgent.

It would almost seem that the results of this whole missionary undertaking down through the

centuries are now in the balance. In a very real sense it is for the Christians of today to say whether all this outpouring of life in every age and every land shall have been in vain or shall bear great fruit. "Alas! Christendom seems to many to be expressing itself more by gunboats and armies than by gentleness and forgiveness," says the National Christian Council of China. "The aggressive manifestation of Western civilization is no part of the Christian gospel. We have to admit that no country is truly Christian and that many so-called are still, in some of their relations with other countries, denying Christ. This whole question is very difficult to understand for those who have received Christianity from the very same countries which have menaced and injured China in the past and which maintain huge armies and navies today."⁴

Most strikingly does this quotation emphasize the truth that has often been stated, that there can be no division between the Church's task at home and its task at the ends of the earth. "If I were a missionary in Canton, China," says one writer, "my first prayer every morning, would be for the success of American home missions, for the sake of Canton, China." The world has become a very small world. Radio, cable, newspapers, movies, make the doings of Western peo-

⁴ From a *Call for a Forward Movement in the Chinese Church*, issued in May, 1925.

ples known in almost every land and many a dweller in the East wants to know why Christianity has not been more effective in the West. Missionaries have often found the greatest obstacles to their work in the shortcomings of the so-called Christian West, in the influence of Western business men, and in the frightful conditions imposed by Western industrialism in China, India, and elsewhere.

The enterprise of the Church has become one task. In the final analysis the same problems must be solved and the same victories won the world around, and it seems clear that the attaining of the solutions and the winning of the victories will require the devotion of every Christian. Races must learn to live together as Christian brothers in America as well as in India. It makes a difference, indeed a vast difference, to the world-wide cause of missions, if we have not brought the spirit of Christ into industry in this country and Western industrialism goes to China to work women and children twelve or fourteen hours a day for ten or twenty cents.

We have come to the day when neither ideas nor religions can be kept safely within walls. Either Christianity is adequate for the whole world and for all the life of the world or it cannot long be adequate for any part of mankind. The Christian task of today is no less than the bringing of the spirit of Christ into every part

and every relationship of life throughout the world.

This may involve pioneering of the most daring sort. Into unknown lands to face hostile people went the missionary in the past. Today there are no more geographical continents to enter but whole continents of our life remain to be entered for Christ. They may be uncharted but not more so than the seas John Williams sailed. They may present danger and hardships but surely not more so than the vast West which Marcus Whitman and his companions boldly claimed for Christ.

To all who have followed with any interest this story of the Christian messengers down through the centuries, the real challenge now is whether they dare take Christ seriously for our day. It is not enough to give to missions or pray for missions, much as these forms of support are needed. If we mean to honor those who have so devotedly given their lives to the cause of Christ at home and abroad, if we mean to play fair with our brother Christians of many races and tribes and tongues who have through the labors of these missionaries come to serve the same Lord we follow, then we must take Christ seriously for all the life of our land and all lands, and help make Christianity vital in our own community that it may be vital in the world.

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Books published by the following agencies—for whom abbreviations as noted are used in the list—should be ordered through denominational headquarters.

M.E.M., Missionary Education Movement

C.W.H.M., Council of Women for Home Missions

C.C., The Central Committee on the United Study of Foreign Missions

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